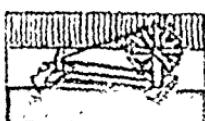
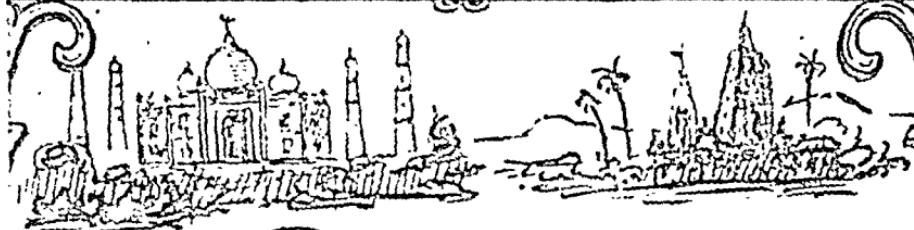


8TH EDITION

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A WORD TO THE ENGLISHMEN

Truth may be unpleasant to those who have been accustomed to see only one side of a picture; but enduring peace between India and England, and the eventual collaboration of the two countries for world peace, require that the future relations of the two countries should be based on Truth. You are here in India as soldiers, because you are good citizens first, citizens responding to the call of duty to your country. Now that this call is the call of the world you are no longer British citizens but world citizens, and as world citizens fighting for a new world order, it should be your duty to understand Indian and the Indian problem even as Indians view it. If you do that, every one of you, at the end of the War, will be prepared to see that the voice of true India is heard in the hearts of your nation, and India is given the right to live a free and full life, as the friend of England.

In the interest of your own country, in the interest of world peace, do not let your sense of political overlordship of India dismiss with petty annoyance the case of India as presented by an Indian. Give it an unbiased mind and heart at least for a brief while.

28 July 1942

B. J. Vaswani.

DOUGHBOY OF DELHI

by

Prof. B. J. Vaswani

A story of love and adventure in Delhi and the wilds of Assam.

ANNAS SIX.

PREFACE TO THE FIRST EDITION.

“We learn but little here below,
And learn that little wrong !”

These words of the poet may not inaptly be made to describe the extent and quality of the average Westerner's knowledge of India. Pardonable ignorance, due to India's remoteness in time and space from the life of the West, is illumined only at rare intervals by political upheavals in this “Wonderland of the East”—but the light that thus fitfully reaches the West is often dimmed by the mists of misrepresentation. Modern vested interests aided by powerful publicity have, not seldom, defamed and reviled our country as perhaps no other land of the East has been. No wonder, the son of the West, setting his feet on the soil of this sacred land, learns little that is worth learning and learns that little wrong. This volume is compiled for the purpose of dispelling the mists of misrepresentation which have gathered round India, and giving a true picture of the country as it was in the past and as it is today, to that large number of Europeans and Americans now in India whom War has brought an opportunity of right understanding.

There are several features of Indian life, customs and manners which at first are bound to appear unaccountable to the Western mind moulded by its own scheme of life-values. I have tried, in this volume, to offer a rational explanation of some of these seeming paradoxes, and have devoted a few chapters also to those practical concerns of daily life in India in which a foreigner is likely to need

enlightenment to avoid inconvenience to himself or offence to others.

I trust, this volume, which is only a signpost to further effort at mutual understanding, will be received by our American and European war-visitors in the same spirit as has inspired its compilation, and it will help in developing that reciprocity of regard which ought to be the basis of international readjustments in the interests of post-war peace.

28th July 1942

B. J. Vaswani.

PREFACE TO THE THIRD EDITION

Continued demand for the book, and wide appreciation that it has evoked, have encouraged me to issue an enlarged edition which incorporates several NEW FEATURES.

The section on "Hindustani" has, for the convenience of many war-visitors, been separated as a handbook by itself.

The price of the book, in spite of numerous additions in the subject matter and nearly 20 more illustrations, and exorbitant prices of paper, has been fixed at Rupees Three.

10th February 1943

B. J. Vaswani.

FOURTH & FIFTH EDITIONS

This is a mere reprint of the Third Edition.

10th April 1943

B. J. Vaswani.

SIXTH & SEVENTH EDITIONS

This is a slightly revised edition on better paper.

25th March 1944

B. J. Vaswani.

EIGHT EDITION

A reprint of the Seventh Edition.

15th February 1945

B. J. Vaswani.

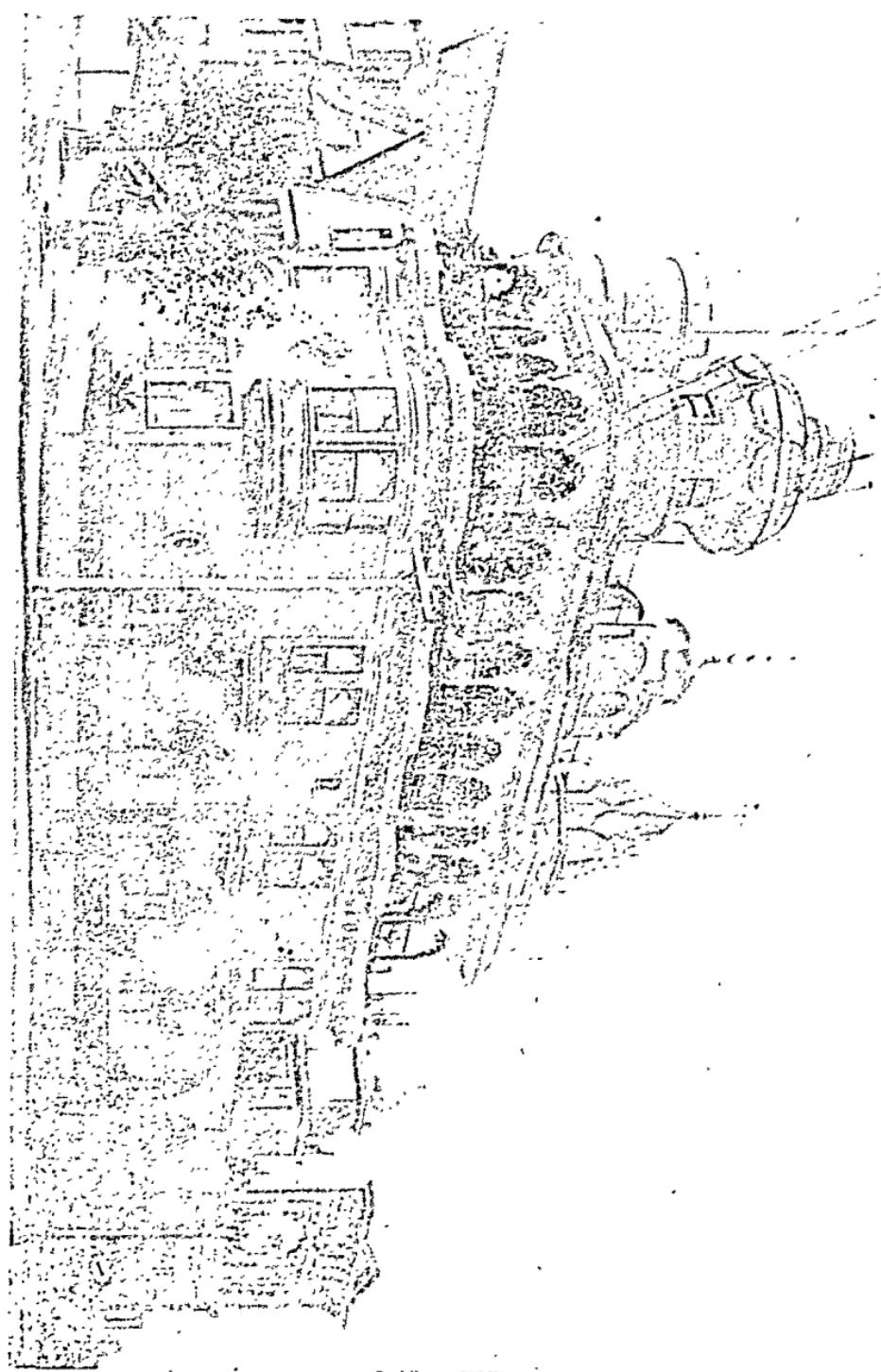
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Hindu Temple in San Francisco

INTRODUCTORY.

Samson, shorn of strength, weakened from within and thrallled from without, nursing his great sorrows in silent but surging indignation—that is the India of today.

After a long career of glorious achievements in the arts of peace and war, extending over thousands of years before and after Christ, India stumbled on evil days; and now it lies in the dust—fatigued, famished and forlorn—held in bondage and held up to scorn. But unlike the Samson of old, it is neither sightless nor senile. Through all the humiliations of her “recent” past, India has been able to achieve a survival of personality which, for her countless sons and daughters, is the basis of a well-grounded hope and aspiration that the period of her “crucifixion” is nearing its end, and that her Great Spirit will rise again in all its old radiance to be, as in the past, a beneficent influence in the ordering of human affairs to high purposes in life.

The pride of India, as an outstanding trait in her national character, is a source of bewilderment and annoyance to some visitors from the West, but it has its roots in reality which, in spite of the present fallen condition of the country, has endured through the ages. The West, so ardently pursuing the gospel of getting on, will perhaps not have the patience to ponder over those intangible invisible treasures of the Spirit which in the past India distributed liberally to all the world, and which she still garners for the future welfare of mankind. I shall, therefore, deal in this introductory chapter only with those treasures of Matter which the West is disposed to comprehend, and which by themselves constitute an effective answer to the question, “Is there really any valid justification for the pride of Indians in their own country?”

Position on the globe. Situated between 8° and 37° of north latitude, India is largely within the tropics, obtaining sun-power which, in combination with other factors, gives to the country several inestimable blessings of a permanent

character, which though now exploited for the benefit of other nations, will always remain an everlasting gift of Providence to India. This geographical position of India, coupled with other factors—the mighty 1500 miles long barrier of the Himalayas in the North, the Ghats on the peninsular coasts, and a vast expanse of ocean on three sides—provide the country with all the requisites of great material prosperity. The sun sucks up continually enormous quantities of distilled water from the ocean, proximity of a vast stretch of hot land to a vast stretch of ocean produces south-west winds in summer and north-east winds in winter, and as a consequence rain-charged winds hurl themselves over the sub-continent of India. The Western Ghats and the Himalayas, acting as stupendous natural barrages in the air, hold up much of this rain, and send it down to the plains and valleys of India in the form of mighty rivers and numerous streams. These, in their turn, bring to the Indo-Gangetic Plain and the peninsular plateau and coastal areas millions of tons of agricultural soil to renew, from year to year, the never failing fertility of the land. And the warmth of the sun enables the soil to spring into flower, fruit, forest, and plenteous corn to feed the teeming millions of India. The position of India on the surface of the globe is, moreover, of great international advantage to the country. With China, Japan and the rich Pacific Islands on the east, Australia on the south-east, and Iran, Iraq and Africa on the west, India can, under more favourable political conditions, become once again the hub-centre of international commerce as she undoubtedly was in the ages past.

Physical Structure. India's face has clearly and strongly marked features—the Himalayan range, the loftiest in the world, on the north as a huge Siegfried line from times immemorial; the vast Indo-Gangetic plain below, nearly 2000 miles in length with the Indus, Ganges, Brahmaputra and numerous tributaries watering it all the year round; the Deccan table land in the peninsular part with the great Ghats (mountains) on the west and the

lesser Ghats on the east; fertile coastal strips of the Malabar (west) and Coromandal (east); and a 5000 miles long coast line with enough natural and artificial harbours for purposes of prosperity and protection. These physical features, coupled with her position on the Globe, give to India a variety of climates which range from the torrid to the artic, a variety and richness of vegetation and produce which have been the envy of the world throughout the ages, and which no one can take away from India except partially and temporarily by acts of spoliation.

Potential Wealth of India. India was the wealthiest nation of the ancient world, and its goods circulated in the remotest corners of Asia, Africa, Europe and the two Americas. Today her resources are not depleted, but are either exploited for the benefit of others or left undeveloped. The Grady Technical Mission sent by U. S. A. to study the potentialities of India's industrial aid to war effort did not fail to notice the great strides which India is capable of taking in any emergency, and that has been the studied conclusion of many experts western and eastern. Even as it is, after satisfying all her wants, India exported in 1939 to the different countries of the world, raw products worth over Rs. 3,000,000,000, and this is supposed to be hardly a fraction of what India can produce, not only in raw goods but in manufactured articles as well. She can be the arsenal of the world in times of war, and its food and cloth emporium in times of peace. But for a century or more, she has been largely a milchcow of her alien masters. To give only a few instances of her vast resources, it may be pointed out that,

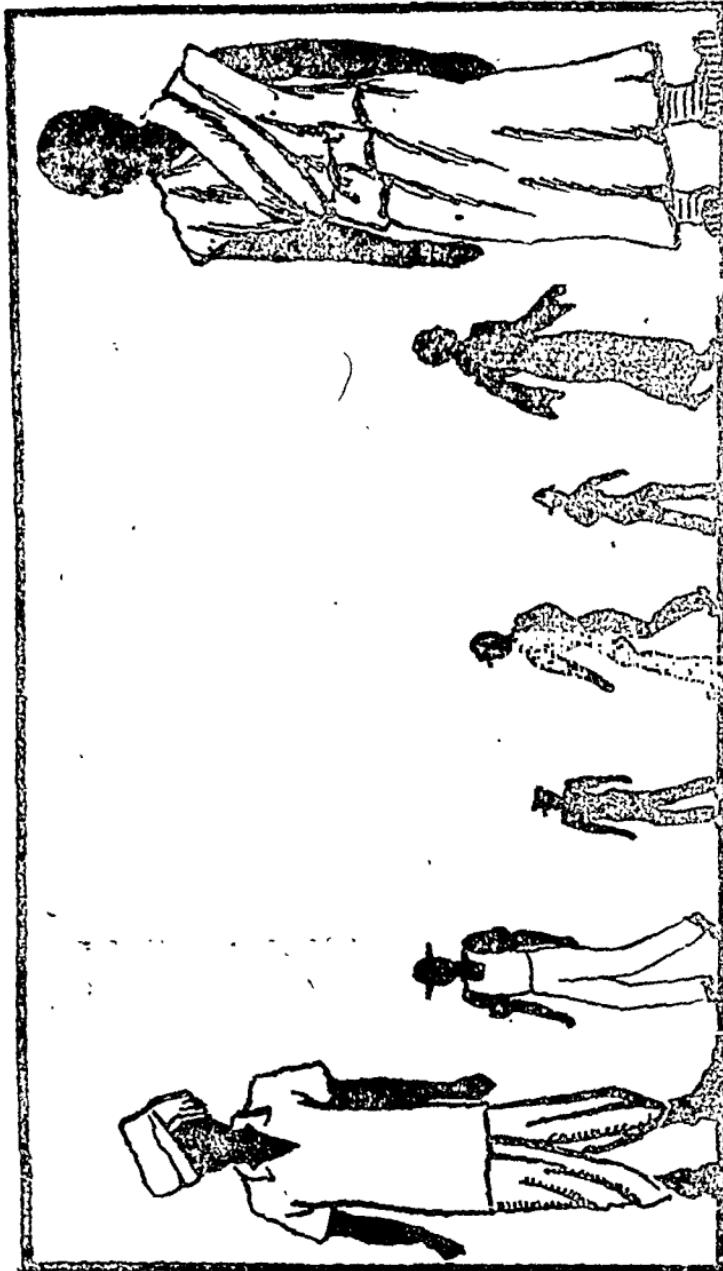
1. Our water power in the form of rivers and falls is the largest in the world next to the United States of America and Canada.
2. Our wind, if properly utilized for creating energy, would yield enough electricity for all the needs of the entire world.
3. Nearly three quarters of the surface of our land is capable of growing something or other, and

where now the productivity of land is low it can be trebled or quadrupled under a far-seeing national Government.

4. Our forests are capable of supplying us with over 100 million tons of wood every year without suffering any depletion.
5. India possesses 180 million cattle, i. e. nearly a third of the world's cattle.
6. "Our underground stocks put us in as strong a position as the leading industrial countries of the world." Though even now we produce 25 million tons of coal every year, experts have estimated that India possesses 60,000 million tons, i. e. enough to last us 2000 years at the rate we are producing it now. Iron ore of India is not only one of the largest in quantity but richest in quality—north and central India alone possessing 3000 million tons of iron. Then we have gold, silver, mica, manganese, petrol, bauxite and numerous other minerals which God has placed deep down into the bowels of the earth for our use. No wonder India was always the land of gorgeous splendours and fabulous wealth.

Population. As if all this inventory of India's wealth were not sufficient, India possesses a population which in numbers is second only to China,—400 millions, nearly one-fifth of the entire world's population, and a population which in point of industry, intelligence, and thrift is inferior to none in the world. The First World War trailed a long line of glorious exploits done by the Indian soldiers, and the second World War is excelling old history. This demonstration of superior quality, in spite of a lack of patriotic motive, has more than justified the opinion of a former British General that the north of India alone contains human material which, properly organized, would shake the foundations of Europe. And it is not only in the arts of war that man in India has shown himself quite equal to any other, but also in the arts of peace. Everywhere the

INDIA'S MAN POWER.



India U.S.A. England Germany Italy Japan China

Indian labourer has proved his quality—in America, in Asia, in Africa. It was Indian labour which, in the main, cleared and colonized Africa, Malaya and other places for the British and Dutch Empires, and it is Indian labour which is responsible for the old arts and crafts of India which, in spite of the ruthless onslaughts of western machine-drive, still survive in the villages; and the Indian artisans show skill of hand and eye, and aesthetic sense of which any nation might be proud. During this War, Indian labour has been able to make a transition to the production of arms and ammunition with remarkable rapidity and ease. Is it not a matter of legitimate pride to the people of India that their country possesses 400 millions of this quality man power, that this population, in spite of poverty, famine and disease, shows no signs of loss of fecundity. Just imagine, three-fourths of the population of the entire British Empire is in India, and Great Britain with all the very large space it occupies in the world's attention has hardly one-tenth of this population. A single division of one of our provinces (Bihar) contains more people than the entire dominion of Canada, and the population of the United States of America is hardly one-third of India. The sketch on the previous page will give a realistic picture of the comparative strengths of the various countries in population. Can this huge population of India which is expected to grow to 42 millions in the course of the next two years, and a population of superior calibre, be denied, for any length of time, its proper share in the councils of humanity and in the shaping of its own destiny?

Size. To mention only one more factor in the material make-up of the country, Providence has vouchsafed to the people of India a vast house of many mansions to live in. 2000 miles in breadth from Karachi to Calcutta; and 2000 miles in length from Kashmir to Cape Comorin, India has an area of nearly 2,000,000 square-miles, equal to that of all Europe means Russia. Twenty-five Englands would go to make one India, and one district in Bengal (Mymensingh) is bigger in area than the whole country of Denmark. Italy, Japan, France and Germany would each be hardly

as large as some single provinces of India. This huge reaa, has been, for countless centuries, the single undivided home of the Indian people. It may have countless diversities of climate, vegetation, animal and human life, but Nature has, from the earliest ages, clearly marked out this huge sub-continent as the one characteristic habitation of a distinct civilisation, and given to all its paradoxical divergences an underlying fundamental unity. As far as one can see, this home of the Indian people will for ever remain indivisible and undiminished, and be a potent source of their perennial prestige and power.

These are the facts of India's material constitution, which in the past gave it pre-eminent place in the world economy, and which, as they still exist undiminished, can give to the country again the glory that once was hers,

Let me conclude this chapter with a few quotations from the works of great Western scholars about what they think of India and her greatness:

"If I were to look over the whole world to find out the country more richly endowed with all the wealth, power and beauty that nature can bestow, in some parts a very paradise on earth—I should point to India; if I were asked under what sky the human mind has mostly developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant—I should point to India."—Professor Max Muller.

"India is a source from which not only the rest of Asia, but whole of the Western World derived their knowledge and religion."—Professor Heeren's Historical Researches.

".....geographical evidences, conjoined to historical fact and religious practices, now prove beyond all dispute, that Greece and Egypt were the colonies of India."—Pococke, *"India in Greece."*

"In the whole world there is no study so beneficial as so elevating as the Upanishads. It has been the solace of my life, it will be the solace of my death."—Schopenhaur.

TO INDIA

O Young, through all thy immemorial years !
Rise, Mother, rise: regenerate from thy gloom,
And, like a bride high-mated with the spheres,
Beget new glories from thine ageless womb !

The nations that in fettered darkness weep,
Crave thee to lead them where great mornings break....
Mother, O Mother, wherefore dost thou sleep ?
Arise and answer for thy children's sake !

Thy future calls thee with a manifold sound,
To crescent honours, splendours, victories vast ;
Waken, O slumbering Mother, and be crowned,
Who once-wert empress of the sovereign Past.

MRS. SAROJINI NAIDU,
(from *The Golden Threshold*)

SECTION I.

PEEPS INTO THE PAST.

While the introductory chapter has visualized the "earthly vesture" of India, the group of chapters included in this section will attempt to give a few glimpses of the "soul of India"—a giant soul dwelling in a giant body, doped into deep sleep for some time but unmistakably sitting up now and looking round.

The Splendour That Was Ind

'Tis far in the deeps of history,
The Voice that speaks clear,

Emerson.

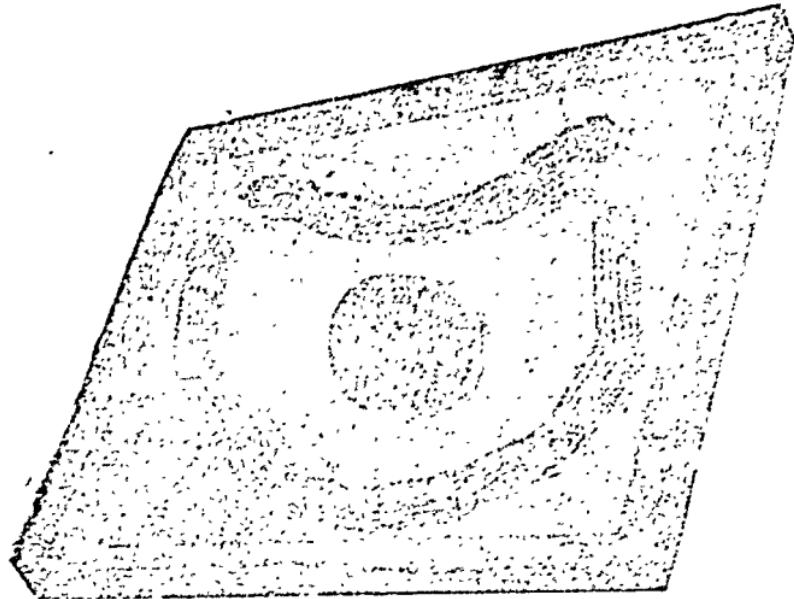
The long Past of India which lives in the Present more vitally and more pervasively than perhaps is the case in any other country of the world, cannot but be the background of all true thought about India; and a knowledge of it is absolutely necessary for understanding the country.

The history of India is easily divisible into five main stages of evolution,—(1) Pre-Vedic *i.e.* before the Aryan race moved from its ancestral homes in Central Asia and came down to settle in India; (2) Hindu period which comprises two sub-periods, the Vedic and Epic, *i.e.* from the first coming of the Aryans to India to the fine flowering of a mighty civilisation, and its subsequent decadance. (3) The Budhistic Period, ending in Hindu revival. 4) The Muslim Period. (5) The British Period. In this chapter, I shall give a rapid review; more cultural than chronological, of the first two of these periods.

1. Pre-Vedic Period. Most of our information regarding the races that lived in India before the coming of the Aryans, and their civilisation, is derived from frequent mention of these in the earliest extant sacred book of the Aryans, the Rig-Veda, and from the recent excavations of buried cities at Mohan-jo-daro in Sind, and Harappa in the Punjab. Both these records prove conclusively that even 8000 years ago when the Aryans were definitely settled on the banks of the Indus, the original inhabitants, Dravidians in race, had attained a high state of civilisation which might have been the result of at least another previous period of 2000 years. So that, India appears on the stage of world history 8000 years before Christ as the home of civilisation which gave the law in matter and spirit to the whole then known world. Researches conducted by specialists engaged by the Mexican Govt. have of late unearthed the fact that the great Inca and Maya civilisations of pre-Columbian America had their origin in a cultural invasion from India that took place

in the pre-Vedic and Vedic times. The Dravidians of India were great sea-adventurers whose vessels cruised round the coasts to such places as Mexico and South America, and a very close study of their customs, manners, religions and the gods worshipped, establishes the fact of the remote antiquity of Indian civilisation and its world-wide influence at a time when in the lands of the West, people had hardly emerged from the crude primitivity of the Stone Age. Mohan-jo-daro excavations have revealed the existence of a system of private and public sanitation, architectural and engineering skill which could have been the work only of a highly civilised state of individual and social organisation—and that is at least 5000 B. C. When the people of Europe had hardly learnt to till the soil and obtain corn for food, when the only clothing they knew was bird-feathers and tree leaves, India had discovered the art of agriculture and the art of manufacturing cloth out of cotton. Evidences of this may be gathered from a visit to the Mohan-jo-daro (about 300 miles from Karachi) and by the printed records of the exhibits.

A century ago, most people in Europe believed that man arrived on this earth 6000 years ago and that serious history began with Herodotus (484 B. C.). The excavations at Mohan-jo-daro (Sind) made from the year 1922 have shattered this complacent belief at a stroke. As Sir John Marshall announced in the Illustrated London News of 20th September 1924, "At a single bound we find that five thousand years ago, the people of Sind and the Punjab were living in well-built cities, and were in possession of a relatively mature civilisation with a high standard of art and craftsmanship, and a developed system of writing." Later researches tend to show that this civilisation existed in Sind and the Punjab as long ago as 5000 B. C. Dwelling houses of burnt brick, and assembly halls, the construction of which "is far superior to anything of the kind in later India; public baths with feeding wells, drainage chambers, manholes, polished bricks laid with gypsum and damp-proof courses of asphalt; a very



**Fine Bracelet, pectoral and girdle worn by Indians
7000 years ago.**



**Dress Fashion and mode of arranging the hair
7000 years ago.**

drainage system "better than anything that was usual in Europe till the 19th century"; agriculture and manufacture of textiles; gold ornaments so well finished and so highly polished that they might have come out of a Bond Street jeweller rather than from a pre-historic house of 5000 years ago; arts of making and glazing pottery in artistic designs; the existence of weights and measures "made with greater accuracy and consistency than those of Elam and Mesopotamia;" sculpture, carving and painting; knowledge and use of ships for commerce; the art of writing; toys for children; intellectual games; medical art; all go to show without a shadow of doubt that even as early as 5000 to 7000 years ago India enjoyed a degree of civilisation and prosperity "unexampled in other parts of the then civilized world." Sir John Marshall's great researches in the Indus Valley civilisation are now available for any one who cares to understand and visualize the ancient civilisation of India—and a visit to Mohan-jo-Daro would convert the western sceptic to a new point of view in his attitude to this much-misrepresented land.

The most outstanding contribution of this almost prehistoric race and civilisation to the living India of today is the tradition of shipbuilding and seaborne commerce, and a spirit of adventure to far-off lands (which the Sindhi of today still possess, having his business centres in all parts of the world). To the Arab and the Jew and the Phoenician of the Old Testament days, as well as to the Chinese and the Ceylonese, the spectacle of the Indian Dravid ships and sailors must have been as familiar as that of Europeans in Indian waters is today. This is evident also from innumerable tales of imperishable folk lore which exists in such ancient creations as the *Jataka Fables*.

Who were the original inhabitants of India, whether the Dravidians of Mohan-jo-Daro era, or some other races now extinct, are matters of speculation. But the antiquity of Indian civilisation, and its high development millenia before the rise of modern European nations is a fact which can no longer be contested, and which in the interest of

world peace, the younger brethren of humanity (Europeans and Americans) should be willing to recognise in theory and practice.

2. The Vedic Period. This period of Indian History begins with the coming of the Aryan race from across the Himalayas in about 6000 B. C. and settling in the Punjab, and ends with their gradually extending their conquests till they embraced the entire north of India. The coming of the Aryans into India is one of the world's great romances of racial migrations. After centuries, if not millenia, of sheltered but developing life in a well-chosen home in Central Asia, the Aryans had begun to migrate to Iran, and thence to the different countries of Europe. The last batch to leave the original home of all Aryans, was the one which came to India. Just as it brought with itself all the collected treasures of the then known civilisation, it found a new home which was marked by Nature as an effective Safe Deposit for these treasures. While the other branches of the Aryan race moving to differently endowed countries of Asia and Europe came to diverge very widely from the parent stock till they have almost forgotten their kinship with each other and with the parent stock, the last branch which migrated to India was "merely the continuation of the mother trunk." Physically and intellectually well-developed, this Aryan race achieved rapid ascendancy over other races wherever they went, West or East, and thus it happened that the Dravidian race in India, which had previously evolved a high civilisation of its own, rapidly went down before the Aryan invaders.

From the Rig-Veda, the earliest of the four Vedas or Sacred Books of the Hindus, composed about the time the Aryans were settled in the Punjab, we get a fairly fascinating account of the Aryan religion, social and economic organisation at this early period of India History. The simple directness and the unsophisticated intense ness of the newcomers, in their passage across the splendours of stupendous nature in the loftiest mountains, ravines, rivers and forests had been convulsed into exalted imagination, and so when

they landed in the plains of the Punjab watered by the five rivers, we find the Aryans already in possession of a religion which is very largely the worship of Nature in its mighty manifestations as Thunder, Rain, Fire and so on—but all pervaded by the idea of one Supreme God over all the lesser gods. *Indra* was great god of Thunder and Rain, as Thor in Scandinavian myths, *Agni* was the goddess of fire, and *Vayu* the god of Wind and Storm. Though these gods were worshipped in hymns of singular poetic beauty, and a ritual had already been formulated, the germs of philosophic questioning were already present among the best minds of the early Aryans settled in the Punjab. The old Rishis (poet-prophet-sages of the ancient Aryans), pausing in the midst of an invocation, often asked wonderingly, "Whence comes the wind and whither goes it? how is it that it raises no dust on the paths of heaven nor the chariot of the sun either?" The stories of creation as divine sacrifice, accompanied with precision and fulness of detail which make of it a complete cosmogony (which left its trace on the Scandinavian and other legends in the West), a discussion on Matter and Spirit, the question of the Unborn out of which all things on this earth are born, are a few of the problems of deep import which are already agitating the new comers now settled in a land which brought them leisure enough. In their efforts to pierce the mystery of things before time was, the Vedic thinkers achieved a remarkable conception of primeval chaos, brooded over by the Divine Presence, and clothed it in poetic language which is equally remarkable for those times. To give only one instance of the poetic quality of their thoughts and feelings, take the following translation which cannot reproduce even half the richness of the original Sanskrit.

Many-tinted Dawn ! The Immortal daughter of Heaven !

Young, white robed, come with thy purple steeds ;

Follow the path of the dawnings the world has been given,

Follow the path of the dawn the world still needs.

Darkly shining dusk, thy sister, has sought her abiding,
Fear not to trouble her dreams; daughters ye twain of the Sun,
Dusk and Dawn bringing birth! O Sister! your path
is unending;
Dead are the first who have watched; when shall our
walking be done!

Bright luminous Dawn ! rose-red, radiant, rejoicing !
Shew the traveller his road ; the cattle their pasture new ;
Rouse the beasts of the Earth to their truthful myriad voicing,
Leader of lightful days ! softening the soil with dew.

'Wide-expanded Dawn ! Open the gates of the morning ;
Waken the singing birds ! 'Guide thou the truthful light
To uttermost shade of the shadow, for, see you ! the dawning,
Is born, white-shining, out of the gloom of the night.

But accompanying the spirit of deep questioning, and exalted devotion in rich poetic form was also the simple, sincere deeply-touching admission of ignorance in the face of baffling mysteries of life and death;—

"Not knowing, I go to ask of those who know, that I may know, I who do not know: he who stretched apart and established the six worlds in the form of the Unborn, did he also establish the seventh? Let him speak here who knows the hidden place of the Beautiful Bird."

"Ye never will behold him who gave birth to these things; something else it is that appears among you. Wrapped in darkness, and stammering, wander through life the singers of hymns."

These ancient fathers of the race of greatest thinkers in the West and East, of the men for whom thought became a fine art, had already found the wisdom which concedes that some questions are answered best when left unanswered;

had, in all humility, learned the lesson which comes so hard to the overweening pride of modern science, but before which she too will be forced to bend her haughty head, and break her proud lips to utter the words most galling to her self-confidence, "I do not know."

The religion of the first Aryan settlers in India was a worship of Nature in its manifestations of Earth, Water, Air and Fire, but with a brooding consciousness of one God—polytheism suffused with monotheism. As yet elaborate ritual and a specialist agency called the priests had not been evolved. In fact, every householder was the priest to his family—and that brings us to a consideration of what was the social organisation of the Aryans settled in the Punjab.

In a country like the Punjab, the life of the Aryan invaders was mapped out by Nature. Agriculture and cattle-breeding—cornfield and the pasture, the barn and the dairy, with the few simple auxiliary crafts such as pottery, carpentering, spinning and weaving, were the departments which claimed nearly the whole attention of the Aryan settlers. Many wide and deep rivers encouraged boat-building and navigation; and through many intersecting mountain spurs and valleys favoured the establishment of tribes, easy communication by rivers fostered neighbourly intercourse and laid the beginnings of commerce. These almost ideal conditions for a nation's development did not dispose the Aryans to indolence or effeminacy. Ample scope was afforded to the first Aryans for the development of manly qualities by the defiance of a brave and numerous native population which kept up armed resistance for centuries. Not for several centuries did the Aryans cross to the valley of the Ganges.

The early Aryans were divided into various tribes. Each tribe was composed of a settlement, and each settlement consisted of a group of villages. Each tribe was under a raja, who was sometimes elected, sometimes hereditary. Each family had a head who was also its spiritual representative and leader; he lighted the flame of daily sacrifice,

which was fed with the simple offering of melted butter and cakes, and accompanied by the singing of appropriate hymns. The women had a high place in home and society, being educated and respected as equals of men. The Aryans had already begun to observe a class distinction between themselves and the native dark races of India. This spirit of fastidious exclusiveness was the occasion of their collecting and arranging their hymns and sacred songs into Rig-Veda, *the oldest book of the Aryan family of nations*. This work was accomplished by a number of especially gifted men, poets and priests, the Rishis, at different periods ranging over more than five centuries. Beginnings of the other three Vedas were also being laid, but in this period Rig-Veda is the sole sacred inspiration of the Aryans.

The Aryans took about ten centuries to accomplish the conquest of all northern India, which they then termed, Aryavarta, the land of the Aryas.

3. **The Epic Period.** This period of Indian History which covers nearly 2500 years is called the Epic period, because it is in this period that the two great epics of India, the oldest in all the Aryan languages of the world, were composed—*The Ramayana* and *The Mahabharata*. These two epics give us very valuable material for a reconstruction of life in India during the period. The Ramayana, said to have been composed by a Rishi (priest-poet-sage) named Valmiki, relates to a period when the Aryans had settled down as rulers of the entire north (Aryavarta as they now called it), and had begun to develop a settled life which was in many ways different from the early life of the Aryans in India. Powerful kings had arisen, and great cities like Ajodhya had sprung up. The Aryans were no longer simple agriculturists and dwellers in villages. Great sages lived in forests and taught the noblest truths of life to their pupils, and even the arts of war and kingship to princes. The sages were honoured even by the greatest of India's Kings. The original inhabitants of India had already become the slaves of the Aryans, but in some cases, the Aryan Kings made alliances with the chieftains of the native population. This epic tells us also that

under the epic hero, Rama of Ajodhya, a big invasion of the South took place for the first time. Sometimes, the chieftains of the aboriginal inhabitants captured the fair Aryan maidens, and then wars ensued, and one of the greatest of those wars is the subject of the epic Ramayana. The story of the great poem shows unmistakably the insistence on the great virtues of faithful performance of vows even at extreme sacrifice, the devotion of brother to brother, wife to husband, obedience of son to father, and general belief in the existence of Rajarishis, i. e. Kings who were the incarnations of God and exemplars to their subjects in all the disciplines and virtues of war and peace. Wealth and leisure had begun now to create those works of art which were to be the permanent possessions of Indian culture. The great Kings had built great cities of gorgeous palaces, with parks and gardens and fountains the like of which were nowhere seen in the world of that day. Here is a picture of the city of Ajodhya, in the epic times:—

“ And his town like Indra’s City—tower and dome
, and turret brave—

Rose in proud and peerless beauty, on Sarayu’s
limpid wave,

Altar blazed in every mansion, from each home was
bounty given,

Stooped no men to falsehood, questioned none the
will of heaven.

Strong-barred gates and lofty arches, tower and
dome and turret high,

Decked the vast and peopled city, fair as mansions
of the sky.”

In this period, very likely, were composed also the other two Vedas of the Hindus—the Yajur Veda and the Sama Veda. They show that religion was beginning to be cast into the mould of a church with its minutely organized ritual and specialized class of people to administer it.

The second great epic of this period, *Mahabharata*, narrates the story of a great internece war among the Aryans, and the exploits of great heroes like Arjuna and Bhishma with the central figure of Lord Krishna who on the field of battle gave to the warring nations that gospel of righteous and illumined action, which is known throughout the world as GITA, the quintessence of Hindu religion and practice. The Aryans had now fallen from the splendour of simple steadfastness in virtue, caste system had taken its rigid form, and even Lord Krishna lays injunctions against any tendency towards confusion of castes. But the life of the Aryans was still comparatively simple, with reverence for elders and teachers, love for the forest and open air life, and deep religious feeling. The entire life of the Aryan race, now showing signs of fissiperation, was attempted to be reorganized and regulated in every detail by a great law-giver who appeared at the end of this period—*Manu*. A definite system of individual and public conduct was formulated and began to be adopted in every walk of life; the well-known six schools of Indian philosophy were evolved, and the religion and life of the Aryan race were given that distinctive form which now goes under the name of Hindu, and which is even today the basis of Hindu religion, law and society. How minutely the life of the Aryans was sought to be regulated by the Code of Manu (given to the world about 1000 B. C.) will be clear from the following extract:—

“He who avoids a custom-house, who buys or sells at an improper time, or he who makes a false statement in enumerating his goods, shall be fined eight times the amount of duty which he tried to evade. Let the King fix the rates for the purchase and sale of all marketable goods, having duly considered whence they come, whither they go, how long they have been kept, the probable profit and probable outlay. Once in five nights, or at the close of each fortnight, let the King publicly settle the prices of merchants.” Here we see the principle of fair price and fair business morality enunciated in India 3000 years ago. The commercial morality of the individual is also safeguarded as shown below:—

“A weaver who received ten *palas* of thread, shall

return cloth weighing one pala : he who acts differently shall be compelled to pay a fine of twelve *panas*..... All weights and measures must be duly marked, and once in six months let the King re-examine them."

Necessity had arisen to regulate life in all its private and public domains, and the *Manu Shastra*, the oldest code of the oldest law-giver of the world can, even in these "modern" times, furnish many lessons in right regulation of life.

CHAPTER II

The Period of Crucifixion.

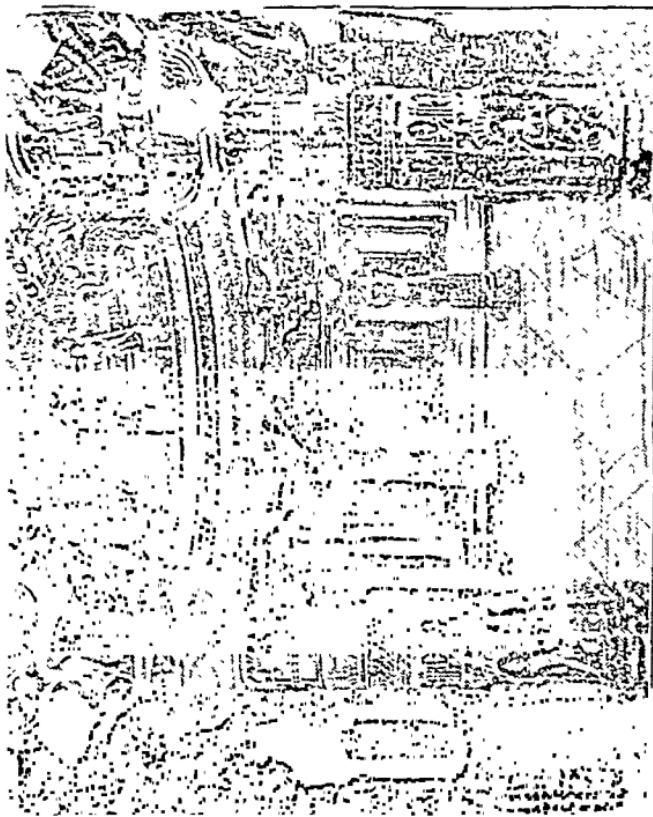
India had achieved a high state of civilisation in the pre-Aryan times, and this civilization had been enriched by the splendours of the 5000 years-long sway of the Aryans in India. But the great war of the Mahabharata is the turning point for a great decline—and this long period of 3000 years, from about 1000 B. C. to our own time, though it has seen many new wonders in individual and social achievements, has been a period of tragic sufferings, a period of perhaps justly-earned and much-needed crucifixion. India had passed through a long cycle of greatness, of prosperity. A religion, embracing the heights and depths of human thought, able to teach the peasant in the field, able to teach the philosopher and the metaphysician in his secluded study, had been proclaimed through the lips of a galaxy of great seers and sages. Not only a religion, but also a polity, an economic and social order, planned by the wisdom of a Manu. Not only a religion and a polity, but also the shaping of individual life on the wisest lines—the four successive stages, (i) of pure celibate pupil under a spiritual-secular teaching, (ii) householder performing all the duties of husband and father, (iii) a hermit in the forest, and (iv) a homeless wanderer renouncing all worldly ties and interests, possessing nothing and desiring nothing. Gradually, like all things, this splendid, marvellously-planned structure of Aryan life deteriorated, grew weaker and weaker—and the great war of the Mahabharata, by its large-scale destruction of the manhood of the nation, started

India on the bitter path of humiliation and suffering. The sword of her warrior-caste, the Kshatriyas, was broken; the bodies of the Kshatriyas were left corpses on the plains of Kurukshetra (the battlefield of Mahabharata); the forehead of India which had worn the triple crown of spiritual knowledge, intellectual power, and material prosperity was cast down into the dust so that from now on, destroying waves of invasion swept over the land from time to time. Buddhism rose as a revolt against the rigidity of caste system and specialized ritualism in charge of a priestly class called the Brahmins. It further weakened the martial qualities of the early Aryans, and their pride of race became open to insult by foreign invasions. Persians under Darius invaded the country about 518 B. C., and the Greeks under Alexander in 327 B. C., and the Scythians in the second century B. C., Yuechi or Kushans in the first century A. D., the White Huns in the 5th and 6th centuries A. D., and the Muslims in wave after another from the 8th century to the 17th till the Moghul throne was set up on the very site where the great Aryan Kings had ruled in the resplendent past. Later on, one European nation after another played with the dice of war and commerce till the British dominated the life of India. "Her embankments were gone. No warrior or armaments, however heroic, were strong enough to stem the flood; the waves of the ocean of invasion swept from coast to coast, and submerged the whole. It was the hour of her passion, of her crucifixion among the nations."

Lifted high upon her cross of pain, jeered at and mocked, derided and scorned, her robes of beauty the spoil of vandal soldiery, India has hung there, dying, these many hundred years. But in the far-visioned scheme of Providence, after the humiliation and the passion, after the crucifixion comes the resurrection as inevitably as day follows night. And the seeds of that resurrection were sown in this very period of humiliation and pain. As each wave of conquest swept over the land, it fertilized the land, it did not really destroy it; and each wave, on rolling back, carried fertilizing thoughts and practices to its own land, and left in India some fresh idea, some new treasure



Cathedral Cave
(Buddhist Times)

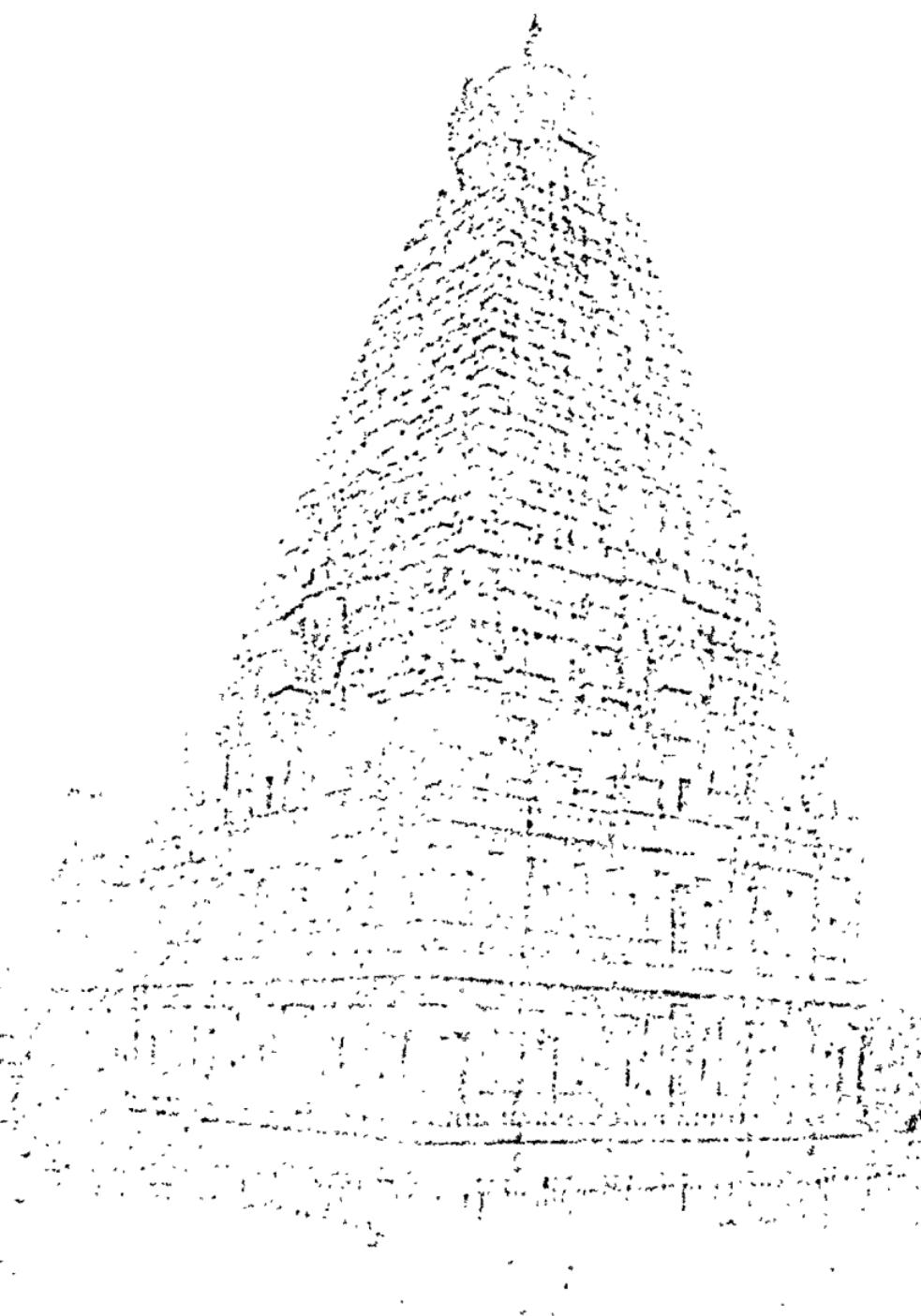


Dilwara Temple Carvings
(Jain Art)

inquisitive foreign visitor in Edwin Arnold's poem, "The Light of Asia." Budhism made the following contributions to the enrichment of the treasury of Indian culture :—

- (i) It gave to India a really popular religion, with its use of the vernaculars, and without complicated ritual requiring a priestly class for its performance.
- (ii) It introduced the idea, of a personal human saviour in place of the impersonal forces of Nature as gods.
- (iii) Images of Lord Budha, and temples built to house them, introduced image worship while the Vedic Aryan had erected altars in the open air, and prayed without temples.
- (iv) An organized monastic order or community of disciplined devotees obeying a common head and living together under a common code was another striking innovation of Budhism.
- (v) Budhism also created a vast vernacular literature and thus acted as the starting point of later movements for mass upheavals.
- (vi) Sculpture and architecture flourished in India under the impact of the new faith. Cave temples, of remarkable designs, are the creation of Budhism.
- (vii) Indian monks and scholars carried Budhism to foreign countries from the third century B. C. onwards, and thereafter, the countries of China, Japan, Java, Siam began to look up to India as a holy land; pilgrimage to which was the crowning act of a pious householder's life. Foreign Budhist pilgrims and students flocked to India, and these two movements broke the isolation of India once again.

Megasthenes, a Greek ambassador to the court of Chandragupta, the great Mauryan Emperor of India, has left a very illuminating account of the Magadha Kingdom and its splendours in the 3rd century B. C. The golden palace of the King, the employment of precious metals and stones in daily life, general prosperity of the people, the



Black Hindu Temple at Tapore, Sonth.
12' x 18' 10"

existance of independent republics, chastity of women, truthfulness and bravery of men, are among the many pictures given of that powerful kingdom.

" There were shady groves and trees set in clumps and branches woven together by some special cunning of horticulture..... Birds are there free and unconfined ; they come and go, and flock in bevies about the King. In this Royal pleasure there are lovely tanks made by hand of men, with fishes in them which nobody may catch except the sons of the King when they are yet children."

" When the King condescended to show himself in public, he was carried in a golden palanquin adorned with tassels of pearls, and was clothed in fine muslin embroidered with purple and gold,"

Megasthenes speaks of military administration of the Magadha Kingdom, conducted by a "War Office" divided into six departments one of which was the admiralty department; of Municipalities in charge of towns, each consisting of six committees of five each (panchayat) and some of these especially catering for the comfort of foreigners; of an equitable system of taxation—land tax, water-tax and excise; of effective Criminal Laws, registration of births and deaths, and so on.

Even in the days of its Crucifixion, India could show an acumen and art which had not been paralleled in any other age, and which may still teach the snobbish Western world in spite of its advances in science and exploitation.

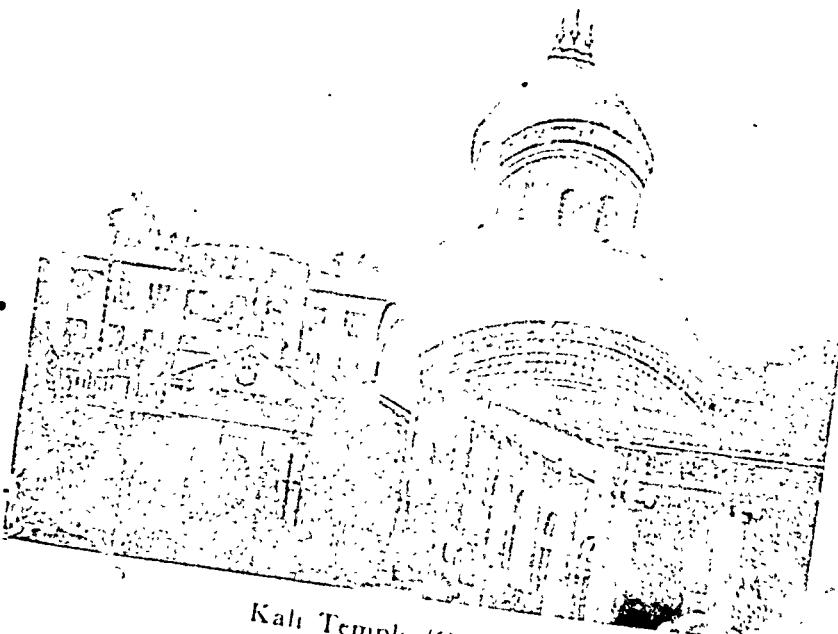
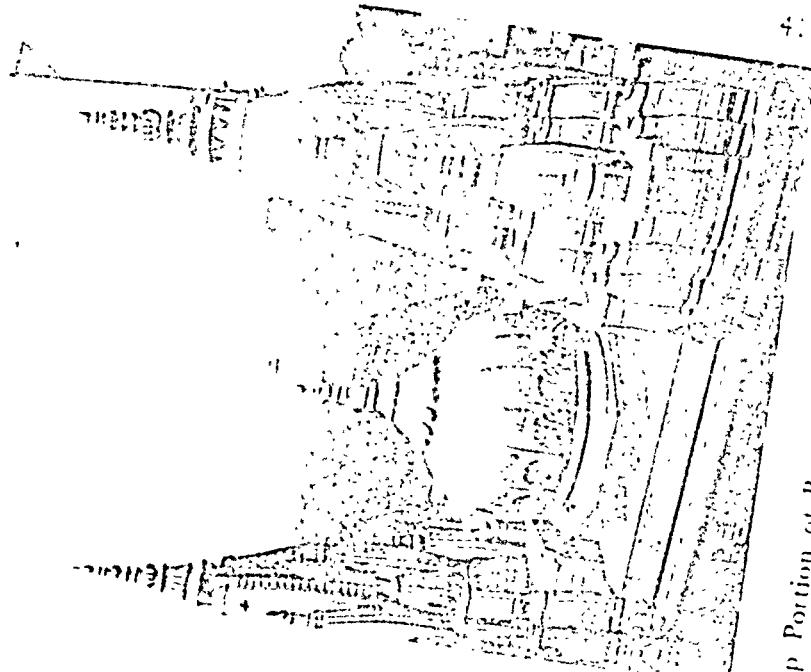
c. The Puranic Age and Neo-Hinduism. This period is known as the Puranic Age because it was in this age that the Puranas or the allegorical section of sacred Hindu literature were composed. But the title has a deeper significance. Borne down by the weight of Budhism, Hinduism had lain low for some time, but it soon revived from the shock. It reformed itself, adopted some of the right practices and doctrines of Budhism, and the allegorical literature (the Puranas) was an attempt to capture the mass mind of India and win it back to Hinduism. This task of revived Hinduism was facilitated considerably by the

inherent and acquired weakness of Budhism as well as the indolence and intellectual decadence which followed the state support which it had obtained from its devoted Kings. The renaissance of Hinduism was achieved also by a large number of scholars, artists, philosophers and philanthropists who appeared among the Hindus at this time—the greatest among whom, an ascetic-scholar-sage, Shankaracharya, gave a death-blow to Budhism from which it never recovered in India, though it prospered among millions outside.

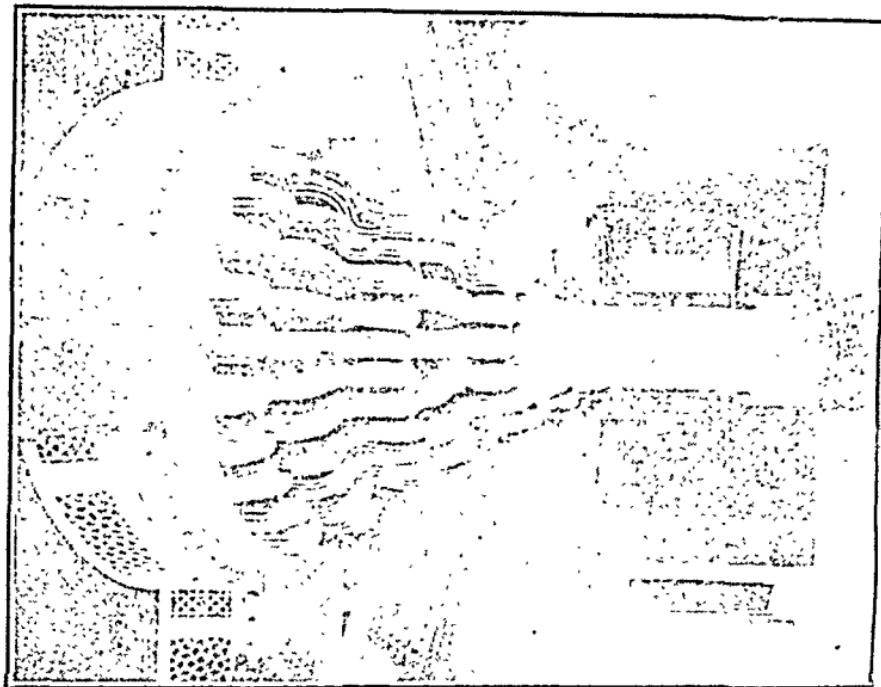
This period of Indian history is once more marked by the appearance of a great empire. Kanishka's dominions disintegrated after him, and eventually passed into the Empire of the Guptas with Chandragupta II as its most outstanding King. The Empire of the Guptas is famous for an unparalleled blossoming of the literary genius of India. This age has, therefore, been truly called the Golden Age of Sanskrit Literature. The incomparable Kalidas, the prince of dramatists, Astronomers, Mathematicians, Lexicographers, and many others flourished in this period—and the government of the Guptas was correspondingly enlightened, tolerant and benevolent. After the Guptas (301 A. D. to 455 A. D.) there was a decline again in the fortunes of Hindu India till early in the seventh century rose the great Shiladityā or Harsha. He extended his Empire almost to the borders of Assam. "A warrior in camp and a statesman at court; a poet in his palace and devotee in the temple; a refined diplomatist and a respected despot, he was a worthy successor to the glories of the Mauryas and the grandeur of the Guptas."

India was still rich in culture and rich in material possessions. A Chinese traveller has related the story that in 644 A. D. King Harsha held a seventy-five days' festival at Prayag, at which half a million of people were present; and Harsha distributed among them all the wealth he had accumulated during the previous five years, and he had done this every five years for thirty years. The scale may be imagined from one day's gifts to 10,000 Budhist monks, each receiving 100 gold coins, one pearl, and one cloth—

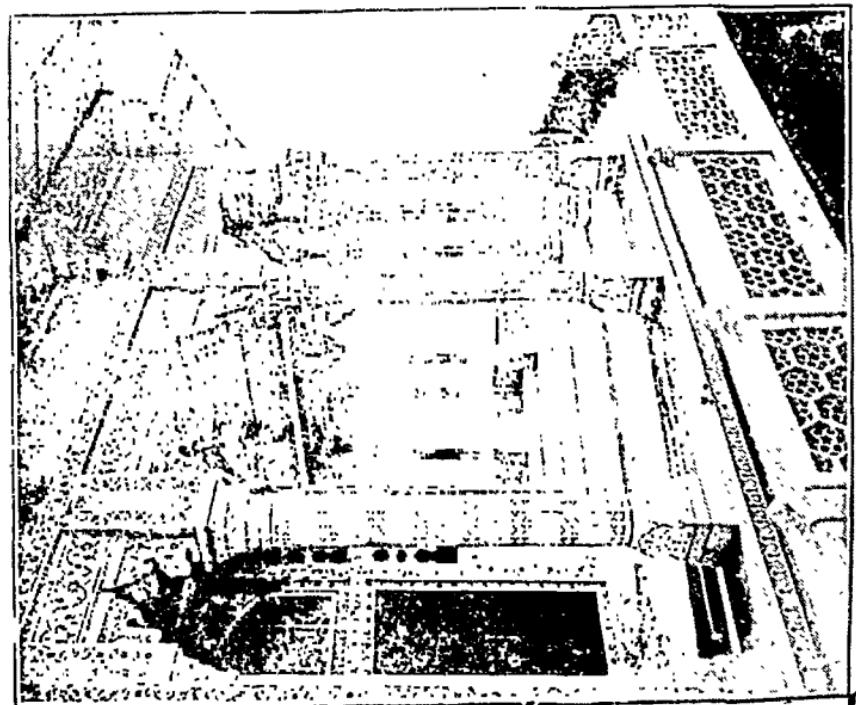
Top Portion of Berares (Hindu) Vishnu Temple



Kali Temple (Calcutta)



Lotus shaped Throne Pillar
(Moghul Times)



Agra Fort Moghul Times
(Royal Ladies' Apartments)

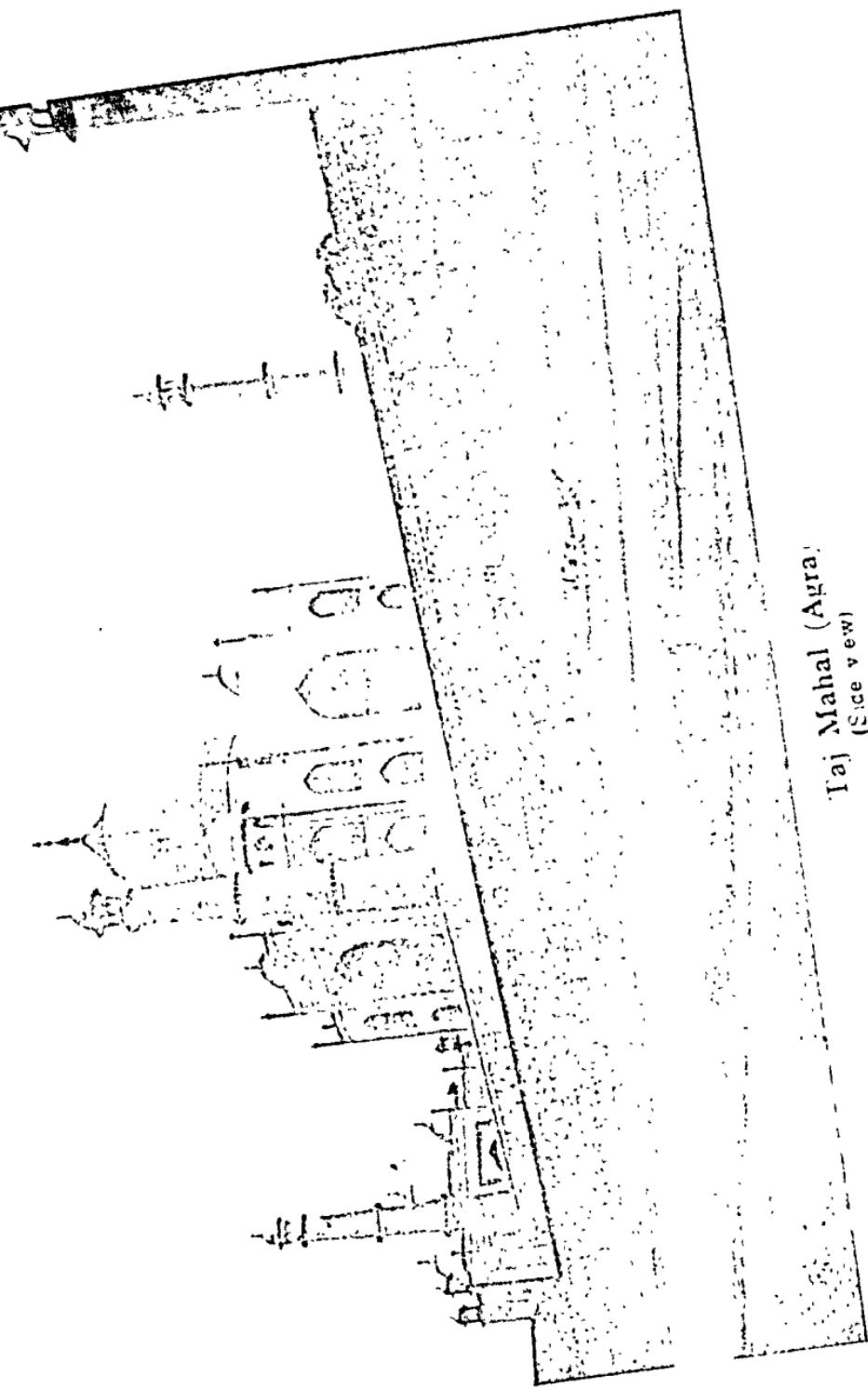
For five hundred years after the Guptas, the history of India is mainly the history of the great Rajput royalties and their heroic race that built and unbuilt kingdoms, and left to India a legacy of high ideals in chivalry which perhaps find a parallel in the annals of no other country. But the days of Hindu Empires were at an end, and India had its Empire again only when the sceptre of the Guptas passed into the hands of new races from across the land frontiers of India and across the seas.

d. The Muslim period. In the 8th century A. D. came the first Muslim invaders. They conquered Sind but were thrown back from Rajputana. The story of the first Muslim conqueror of Sind, penetrating into unknown and distant regions, inspired with the zeal of new faith, is full of romance and pathos. The next important Muslim incursion into India was organized by the ruler of Ghazni in 986 A. D. and his son Mahmud raided the country seventeen times to break the idols of Hindus and put down "infidel" Hindustan. He established a viceroyalty in the Punjab but was unable to create a lasting sovereignty. Hindus again and again regained the country for themselves, and these two centuries of incessant war between the Muslim invading hordes and the Rajput chivalry form an epic which Rajputana still sings in stirring ballads of known and unknown bards. But at the end, largely nided by internecine quarrels among the Rajputs, the great Rajput hero Prithvi Rai, after splendid first successes, was killed in 1193, and the Afghans ruled the north of India till 1526. In 1526, a new race of Muslims, the Moghuls, under Babur the brave and generous, overran India and settled down to found one of the greatest and glorious of Indian Empires. The Moghuls, like the Scythians and Huns of older date, became soon Indianized, though they ever gave up their Islamic faith—and the greatest of their Kings Akbar, contemporary of Queen Elizabeth of England, built up and organized an Empire and an enlightened rule which were unexcelled anywhere in his own time. He may be said to be spiritually the lineal descendant of the Buddhist

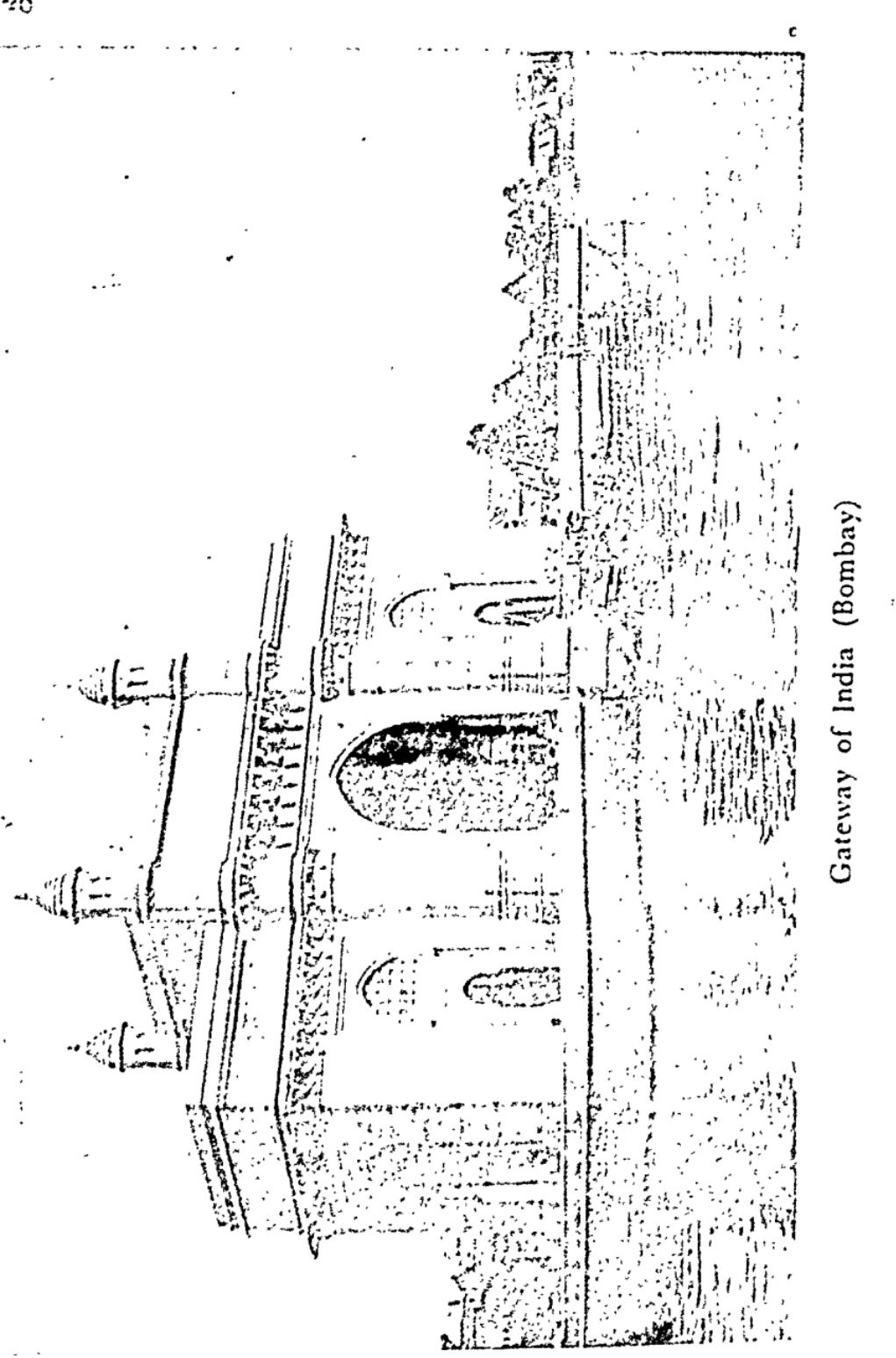
King Ashoka. He tried to reconcile the two great religions, Hindu and Islam, by liberal political and social policies, but he was much in advance of his time, and soon after his death the great ideal fell into desuetude, and reaction followed with all its persecution and political disabilities directed against the Hindus under the last great Moghul Emperor, Aurangzeb. Hinduism, lashed by these fanatical policies, raised its head again, and under the great Maratha hero Shivaji in the south, and the great Sikh community in the north gave a deathblow to the Muslim ascendancy of over six centuries—and but for the arrival of the English in the meanwhile and their growing power, Hinduism ever rising phoenix like from its ashes, would have started a new era of splendid achievements.

Though the Muslims came as aliens and still maintain an extra-territorial outlook, India has assimilated them in many ways, and the Muslim era has not failed to make a glorious contribution to the enrichment of Indian culture. This contribution may be summed up as under :—

- (i) India's contact with the outer world was restored. The Hindu no longer went outside, as they had done in the Budhist period, but thousands of foreigners poured into India and some Indian Muslims went out. Streams of population and trade flowed peacefully into India from far away places in Afghanistan, Iraq and Persia ; and from the eastern port of Masulipatam, ships used to sail for Ceylon, Sumatra, Java, Siam and even China.
- (ii) The two hundred years of Moghul rule gave to India not only comparative safety and orderly government, but also oneness of official language, oneness of administrative system and coinage as well as a popular lingua franca (Hindustani).
- (iii) In the domain of fine arts, the richest contributions of the Muslims are a new style of architecture (especially in palaces and tombs), Indo-Saracenic painting, and artificial gardening.
- (iv) An expansive stimulation of vernacular languages all over the country was another result of Muslim



Taj Mahal (Agra)
(Side view)



Gateway of India (Bombay)

rule in India. The followers of Chaitanya in Bengal, Kabir and Guru Nanak in the north-west, Tulsi Das in the middle country—all contributed to the development of vernaculars.

- (v) Dissenting and reformist movements amongst a decadent Hindu race received powerful stimulus under the monotheistic faith and anti-caste practice of Islam. Sufis of Islam, and such great religious leaders as Chaitanya, Kabir, Guru Nanak—all preached a new faith which was a synthesis of warring religions.
- (vi) Manufactures, medicine, world travel, fineness of etiquette, literary language, fine arts—all prospered under the Moghuls, and crafts and craftsmen received powerful encouragement.

e. **The British Period.** This period of not more than two centuries is the period which most of the Westerners know as the only history of India—and that too darkened by the smoked glass of British presentation. All these years there has been a regular attempt to dwarf India in the eyes of the world by dwelling on this “minute” in the history of the country and neglecting the long and glorious past of India as a continuum of civilized life. But we Indians are never unwilling to “give the devil his due.” So, this period of Indian history, which for many years was a blot on civilisation, will be dealt with as other periods have been, and I shall not minimise the contribution which this period has made to a new orientation of life in India.

The Portuguese were the first among the Europeans to attempt a passage to India and settle in it. They have enriched Indian vocabulary and medical science to some extent, but as rulers they created revulsion in the Indian mind by their cruelty, their religious bigotry (such as their conversion of Hindu temples into churches) and their establishment of the Inquisition at Goa. Their influence on Indian life and thought has been negligible except on a large section of the Catholic Christian population. The

Dutch and the French came later on, and in 1613 the English entered India as humble traders. Danes, Austrians, Prussians started companies after the first chartering of the English Company by Queen Elizabeth. They were all attracted by India's immense wealth and prosperity, and each desired to share in the rich possibilities of trade. The Dutch were soon pushed out of India, and only two great European powers, the English and the French, were left to struggle for supremacy in Indian trade—"they fought like traders, careless of honour and treaty, careful only of gain. Bold unscrupulous adventurers they were for the most part, the bad boys of the family like Clive. They fomented all disputes; allied themselves with ruler or rebel as suited their purpose; hired out troops to fight a rival, and then helped the rival when the other grew strong. The quarrels, and wars, and rebellions of the 18th century were often started, always fomented, alike by French and English, and the disturbances which, after the defeat of the French, England claimed to have terminated, were largely of her own making. The forged treaty by which Clive cheated Omichand, the shameful sale, by Warren Hastings, of British soldiers to murder the Rohillas, the swindling of the child Nawab of Bengal, the murder of Nand Kumar, the starvation of the Begums of Oudh and the torture of their stewards, the innumerable cruelties and exactions such as India had never known—are they not written in the chronicles of that awful century? We have seen the results—the reduction of the richest country in the world to the poorest." —

(Annie Besant).

But the British East India Company went from strength to strength, and it is only in the nineteenth century that gleams of light came to the British nation. The Parliament insisted on inquiry before renewing the charter of the East India Company, and the reports submitted to the Parliament before the renewals of 1833 and 1853 there are authentic descriptions of the misery of the people, and no one can escape being struck with the contrast between the condition of India when she governed herself and the condition under the British East India Company. And the growing subterranean spirit of revolt broke out in the form of the

Indian Mutiny in 1858, in which excesses were committed on both sides, and which led finally to the dissolution of the East India Company and the transference of the Indian territories to the British Crown. This transference was accompanied by the Queen's Proclamation which promised justice and fairplay in all matters to the unfortunate people of this country, but some of the pledges of that great Proclamation remain still unredeemed in the year 1945. Heavy burdens continued to be imposed on the people; the sons of the soil were ousted from all authority in their own country; land settlements were frequently revised reducing the peasantry to hopeless poverty; the country was taxed for foreign and trans-frontier wars; an Act deprived men of the right to bear arms, leaving them helpless against wild beasts and robbers—all these, in spite of some undoubtedly beneficent measures in education and association of people with government, were tending to create another great revolt when the Indian National Congress was founded in 1884 to turn men's minds to peaceful methods of reform. The British period of Indian history has been littered with broken pledges on the part of Great Britain, studied and wanton insults to the self-respect of India, and a continuous policy of exploitation in the interests of Great Britain. No wonder India feels the humiliation more keenly than it had occasion to feel at any other time in her long history, and is determined to be free to shape her destiny in her own way.

While the above is one side of the picture, we cannot ignore the contribution which British rule in India has made towards the sum total of Indian culture and civilisation. This contribution, whether it has sufficiently compensated India for all the wrong she has suffered and is still suffering, may be summed up as under:—

- (i) The first gift of the British rule to India is universal peace or freedom from foreign invasion and internal disorder. Pax Britannica is no hyperbole when applied to India. A peace so profound and spread over so extensive a territory had rarely been known in India before. It is a continuation of the task so nobly begun by Asoka in the 3rd

century before Christ and continued by Akbar in the 17th century.

- (ii) India has been brought into contact with all the world owing to the British extensive commercial and political connections. Though this contact, for the moment, is culturally and economically disastrous for India in many ways, and India is not able to walk with an erect head as any foreigner is able to do in our own country, ground has been prepared for the entry of India in the comity of nations as a worthy member.
- (iii) Uniform administration and extended internal communications have tended to fuse the various races and creeds into one homogenous nation, and to bring about social equality and community of thought and life.
- (iv) Reformist work—social, educational and religious—of some British administrators—has brought about an awakening of a national spirit in India which is not content with mere clamour for Swaraj (Independence). It looks within, and finding itself weak, tries to build a better humanity in India. To this spirit are due many of the constructive activities of the Indian National Congress, and many and widespread movements of social and religious reform that have stirred the nation for the last one hundred years and are still going strong.

That portion of the British period of our history which extends from the administration of Lord Cornwallis to that of Lord William Bentinck (1790 to 1830) is sometimes called the "dark age of modern India" when Indians were helots in their own land being excluded from public service, from the army and control of education. The future seemed for a time hopelessly dark to the sons of the soil, for generals, ministers, poets, scholars, saints all found themselves reduced to obscurity. But this curse was to prove a blessing to India, for out of this dark arose that impulse towards a

national reawakening which drawing its inspiration first from the West was to take its root in the glorious old heritage of India, and bring up a new breed of men who would take India again to new heights of achievement. "When the fire burns a cultivated field, it makes it the more fertile for sending up shoots from the seeds sown." At first, when schools and colleges were started by English philanthropists in the 18th century, Indian students devoured English language, literature, science, politics with an ever-sharpening appetite. And this gave impetus not only to revival of purified religions and to the emergence of a new social order, but also to political agitation. It was a widespread Renaissance, in which the long-stored wisdom of ancient India began to play a great part. How India started political agitation and in spite of galling restrictions on the press and personal liberty, in spite of incarcerations, deportations without trial, hangings and other rigours of repressive laws, it continued and still continues its assaults on the strongly-entrenched citadel of vested interests and racial snobbery is a romance of recent Indian history which may be read in Mrs. Annie Besant's, "**How India Wrought for Freedom.**" The movement, starting under the guidance of the upper strata of Indian society, was seized by middle class democrats in 1907, and made a mass movement by Mahatma Gandhi. Whatever may have been the result so far of this Renaissance, and however long it may take to achieve its destined goal, this is certain that the impact of the West on the East, however ruinous in the beginning, has produced a new nation vibrant with new energy and new vision, a nation that is determined to take its rightful place in the commonwealth of nations.

CHAPTER III

Is India Civilized?

A little peep that we have had into the past of India has, I trust, given some faint idea of the civilisation and culture of India, and of the fact that if it has lived through some 18000 years, there is no doubt about its inherent vitality. But, as I said in the Preface, India has for long been the victim of a cruel campaign of lies, and it has been seriously suggested that India is not a civilised country, and that if there is any civilising process now in evidence, it is the work of its British rulers. Here is an opinion which is typical of the picture which political and racial bias has often painted of India for the peoples of the world:—

“Barbarian, barbarism, barbarous—I am sorry to harp so much on these words. But they express the essence of the situation.....There are of course many thousands of individuals who have risen and are rising above it (barbarism), but the plain truth concerning the mass of the Indian population —and not the poorer classes alone—is that they are not civilized people.” William Archer.

The idea of civilisation and progress is, in some respects, different with different people. The Western may honestly think that a man who can live comfortably only on Rs. 300 a month is civilised, while an Indian who manages to live on Rs. 30 p.m. is on that account uncivilised; that a Westerner who puts on a stinking suit of clothes on an un-washed body is more civilised than an Indian who takes a daily bath and has usually no more than a loin cloth on his body. It may be the difference between a nation having rotten teeth and good dentists and another which has good teeth and no dentists. An entire continent, professing the gospel of the “Prince of Peace” may be always indulging in orgies of word-wide butchery which we call War, and call itself civilised and truly Christian; another nation professing a “heathen” faith may live in peace with all

and turn the other cheek to the aggressor and for that very Christian quality, it may be called unchristian and uncivilised. An English author has spoken of that "hideous blot India," but what is a greater blot on the fair name of Civilisation itself than that a whole civilised nation should have been impoverished and emasculated and then held up to scorn before the world as "barbrous?" Even now, standing on the ghats at Benares, or the shrines of sages in the Himalayas, or by any village well in India, an unbiased foreigner will be transported into a beautiful world of antiquity and the voice of ancient wisdom will speak to him. But a politically subject nation, and a coloured one at that, must be reviled all over the world as barbarous — a good excuse for keeping her in continued bondage. There is, however, some satisfaction in the thought that an ever-growing number of orientalists is beginning to realize the value of Indian civilisation and appraise it justly. Dr. Morgan has the fairness to admit, "These (religious speculations of India) have been the cradle of all Western speculations, and wherever the European mind has risen into heights of philosophy, it has done so because the Brahmin was the pioneer. There is no intellectual problem in the West which had not its earlier discussion in the East, and there is no modern solution of that problem which will not be found anticipated in the East." But this increase in appreciation of India's culture has roused to stronger effort those who are opposed to it. Distinguished travellers from foreign lands are often "captured" as Miss Katherine Mayo of America was, and then made to see only the "gutter" part of the Indian stream of life, and lo and behold! a sensational book broadcasts to the entire world how vicious and live India is. "The motive is to show that, notwithstanding claims and appreciations to the contrary, India is unqualified for the political advancement which (rightly or wrongly) She seeks." But by strange irony of fate, the same William Archer who pronounced India to be barbarian, admitted in the same vilifying treat, "There are in Calcutta, Bombay and elsewhere a certain number of emancipated and highly cultivated families with whom social intercourse is a

privilege and a pleasure. The difficulty in their case is that one is apt to feel a semi-barbarian upon an abode of ancient, fine-spun aristocratic culture."

A worthless tree cannot bear good fruit—and whether in point of poetry and drama, in point of physical science and political economy, in point of social organisation and craftsmanship, or in fine arts (music, painting, sculpture), India has produced a wealth of treasures which no single country of Europe can equal. If today, the fruit of the tree is not always what one might expect, it is because the tree is suffering from want of nourishment, though even in this state of neglect it is putting forth new leaves and new shoots which are likely to grow into mighty trees. A few examples of the indebtedness of world civilisation to India will suffice here:—

"In no country in the whole world has communal autonomy been so fully developed," M. Barthelemy Saint Hilairy.

"This communal organisation, with its headman, council, and its local officers and servants was self-government in all its purity." Professor Monier Williams.

And yet, some seem to think that because India had not the ballot-box and hustings and other paraphernalia of modern political Western life, it did not know what self-government is.

"The wealth of Ormuz and Ind" was proverbial, and India has produced men successful in industry and commerce; and right upto the close of the 18th century India was renowned for its artisanship. English experts have described the Indian cotton as "the finest the earth produces," and the cotton cloth of India was unrivalled in beauty and delicacy throughout the world.

Whilst ever famed for its deep introspection, India was not without her men of science in the past. Greek science has been traced to its source in India. The Saracens, from whom the Europeans borrowed, got their Mathematics, Chemistry and Medicine from the Hindus. Hankel has stated that, "It is remarkable to what extent"

Indian Mathematics enters into the Science of our time." Dr. Morgan substantiates this claim by saying, "Indian Arithmetic is that which we now use." Gajori discovered that the Indians were "the real inventors of Algebra." In some points, the Hindus anticipated Modern Trigonometry devising the Sines and Versed Sines unknown to the Greeks. Bhaskaracharya (1114 A. D.) anticipated Newton by five hundred years in the discovery of the principle of the differential calculus and its application to astronomical problems. In Kinetics, the Hindus analysed long before the Europeans, the concepts of motion, gravity, acceleration, the law of motion and accelerated motion of falling bodies. "Some of their investigations were solid achievements in positive knowledge as in Materia Medica Therapeutics, Anatomy, Embryology, Metallurgy.....and descriptive Zoology"—and in spite of the poverty and lack of opportunity, even today India has produced scientists like Sir Jagdish Chander Bose, Sir P. C. Ray, Sir C. V. Raman who have won the Nobel Prizes and who have secured international fame.

Long before Shakespeare wrote his immortal plays, Kalidasa, an Indian, had enunciated principles of dramatic unities in *Shakuntala*, which the artistic world of Europe has not failed to recognise as a work of outstanding genius. Lyrics romances, novels, biography—all were developed in India even as early as five centuries before Christ, and the two great epics of India are the oldest in the history of world literature. Principles of Political Economy (*Arthashastra*) were investigated and formulated in India long before the advent of Adam Smith—and great ancient works on logic, Grammar and Philosophy are still extant in India. Dancing as an art, with a detailed scientific technique was known in India for centuries, and the splendour of its Fine Arts can still be seen in many places in India. Music has from times immemorial been developed into a science which is still growing. A countless variety of musical instruments which India uses, even among the masses, and the different occult phenomena products by different systems of musical vibrations as developed in

India show that this science reached heights in India which have not yet been attained in the West. Painting beginning several centuries before Christ and continued right upto the present, can be still seen in the Ajanta Caves, the Moghul Art and the modern Bengal, Rajputana and Bombay Schools. In Architecture and Sculpture, no country can show such a wealth of treasures as India possesses. The Kailas Temple, the Budhist Shrines, the Taj Mahal and so many others which dot the whole of India are a standing witness to the splendour that was and is. In education, the indigenous universities of India, some centuries before Christ, had already evolved the conceptions of residential system, project method, the assignment technique which are now so much in vogue in America, England and other countries of the West. Poets like Iqbal, Tagore, Sarojini Naidu have, in our own times, won a place in the literature of the world—how much more cannot India contribute to the civilisation and peace of the world if she is unfettered and free?

If civilisation includes also passive or active virtue a sense of chivalry, control of unholy acquisitiveness, humanity in relation with weaker nations and individuals, and absence of covetousness, consider the 1000 years old history of India, and say whether India even in the time of her greatest prosperity ever thought of aggression, and invaded other countries and reduced them to political and economic bondage. If, having the power to do it, India has refrained from aggression throughout the ages, is it more civilized or less civilized than a nation which came in the guise of a humble trading company and stayed to impoverish and emasculate a once brave and honest race? What India has, time and again, kept faith with her alien masters, how often have the most solemn pledges given to India by the British Crown through the British Parliament or its representatives in India been left unfulfilled? Is a nation civilized because it has the power to hold a helpless people in bondage, and is a nation uncivilized because it is too good to retaliate and too long-suffering in her misery?

Any intelligent Indian who has passed a few years in Europe can make quite a case against it of barbarism, vice and perversity. But we do not deny the presence of great qualities and virtues among the European nations, and the truly spiritual endeavours which they also are making towards the general betterment of Humanity.

"In truth, if we were all sane and modest in our self-appreciation, we should discover quickly that no people or country is free from blame..... If the merits of all peoples were balanced, India would appear high in the scale," Sir John Woodroffe.

The soul of India is alive, has been alive for a continuous period of 7000 years. Her body is in bondage, but it will soon burst its bonds, and Britain would do well to make a friend of her and not permanently alienate her by insults added to injuries.

UNDERSTAND INDIA

The author of this book will be willing to help British and American war-visitors to see, and know more about, real India and Indian life. He could be contacted at his College (D. J. Sind College, Karachi) or at his residence (38/3 Second Amil Colony, Bunder Road Extension, Karachi).

MARK TWAIN IN INDIA

This is just the book for all the thousands of American and British nationals who are now in India. Over 50 years ago, Mark Twain, the great American humourist and writer, visited India, and this little book, containing a colourful and racy account of his trip, will serve as an excellent first introduction of this ancient land to the mind and heart of our British and American friends.

CONTENTS

- Chapter I. First Impressions (of men, manners and places).
- ,, II. The Indian Bearers (their funny English, religion, ways & etc.)
- ,, III. Face to Face with God (a very humourous account of how Mark Twain met an Indian god).
- ,, IV. Towers of Silence (a glimpse of Parsi life).
- ,, V. The Thugs (a chapter which will be found of special interest in view of the doings of Hurs in Sind).
- ,, VI. Humours of a Railway Journey in India.
- ,, VII. Suttee (one of the strangest old practices of Hindoo society, and its explanation).
- ,, VIII. On the Way to Allahabad.
- ,, IX. In Allahabad.
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- ,, XVI. Lahore and Delhi,
- ,, XVII. Babu English, and comparison of Indian and American school system.

RUPEE ONE and ANNAS FOUR

Third Edition.

SECTION II

INDIA OF TODAY.

The past of India is every where in its Living Present, and having dealt with the Past, we now turn to the Present which is, naturally, of more real interest to the American and British war-visitors. If the British are true to the oft-made declaration that the present war is a war for freedom of the nations, it is essential that they should understand India, and be prepared to see Truth in relation to India. It is only out of a true understanding between the nations and a willingness to be just and fair to each other that a new era of Peace will dawn on the earth; and my appeal to those Englishmen who read this book is, "Do not allow the smoke screen of racial arrogance or political power to dim your vision of fairness. See and understand the facts of the situation in India as they are, and then perhaps, every one of you will be a little lamp to guide your country to the new destination of lasting Indo-British friendship."

Americans, fortunately, come here with fresh minds and a freer spirit, and I hope they will add their quota of moral support to the cause of international understanding, and a stable peace that ought to emerge from it.

CHAPTER I

Religion and Races

The first thing in Indian towns that strikes an observant foreigner from the West is the remarkable multiplicity of racial types in many hind costumes and modes of dress, and he is not unnaturally bewildered by what appears to him quite a chaos of creeds, castes, colours, communities and customs. It is a regular ethnic pageant that he sees before him, and he looks on in never failing amusement, feasting his eyes on the unusual spectacle. But if he is either more inquisitive about the significance of the bewildering variety in types, or stays in the land for some time as the American and British war visitors at this time are likely to do, he finds that religion is the fundamental basis of much of this variety, and even of religion there is an endless division and subdivision. The Western-educated Indian is, on the surface, one uniform type because that regimentation of general form which is so characteristic of cities in the West, has superimposed itself on the natural regional, racial and religious differentiations in India. These, however, persist among that very large mass of population in India which is still Itself and not an indifferent copy of the West.

This chapter will try to explain to the Western visitor some of the main divisions of the Indian population as regards race and religion.

a. Races.

The oldest of the races in India is Dravidian, and it still lives undefiled and unmixed in type in the secluded forests and mountains of the South. The people of Madras Presidency and further South are predominantly Dravidian, but centuries of Aryan dominance have brought about considerable blending of types, so that we find fair handsome women in Malabar, and dark faces in the north of India. If there are any pure Aryan types still to be found in India, they may be found in Kashmir and the Punjab.

The Mongoloid mixture may be seen in Bengal, Assam, and the Himalayan regions, say Mussoorie, Darjeeling, Nepal and Bhutan.

The primary races in India have been multiplied through the course of centuries, by the blending of races and regional influences into many sub-races which are now more distinct than the original races. Among these the most important to be found in the larger cities of India, like Bombay, Karachi, Calcutta and Madras are the following, some being fundamentally regional and others cultural :—

(1) *Hindus*

Marathas, Gujeratis, Kachhis, Madrasis, Bhayas, Garhwalis, Punjabis, Bengalis, Marwaris, Gurkhas, Sindhi Bhaibunds and Sindhi Amils (these all regionally different from each other, and each having their own sub divisions of caste, occupation etc.), Sadhus, Sannyasis, Bhils, Kolis, Waghris &c. (these latter being occupational or cultural rather than regional).

(2) *Muslims*

Sindhi Mussulmans, Lassis, Makranis, Kachhis, Baluchis, Pathans, Arabs, Persians, Marwaris, Punjabis (regional); Khojas, Memons, Boras, Moplas, Fakirs, Moulvis &c. (cultural and occupational).

(3) *Christians*

Catholics (Indian and European), Protestants (different nationalities) &c.

(4) *Parsis and Iranis*

(5) *Jains*

(6) *Jews*

(7) *Sikhs*. (Akalis, Udasis, and others).

(Readers will find the author's "INDIAN SKETCHES" interesting as containing a pictorial representation, in black and white, of many human types in India).



NOTE ON THE SKETCHES

The four sketches given on the previous page represent only a minute fraction of the immense variety of racial, regional and vocational human types in India. The first sketch is that of a Darjeeling beggar, Mongloid in features and professing the faith of Lamaism of Tibet. The second is an Amil of Sind (old generation), an Aryan type with Muslim externals. The third is of the race of Gurkhas, the toughest fighters in the British India Army. The fourth is a woman from the hills of Assam, on the frontiers of Burma and China.

These four sketches are taken from Prof. B. J. Vaswani's "Indian Sketches" which contains 23 selected drawings with historical and other interesting notes on each type.

The customs, manners, traditions of all these differ from one another in many particulars, and there are always many restrictions which they observe in regard to intermarriage and interdining. The Parsis and Jews, for instance, make a dead set against their girls seeking husbands in any other class or community except their own, though they are very free in the matter of interdining. The Hindu castes and communities have a more rigid gradation of "high and low" among themselves, and would not encourage inter-marriages and interdining, except among the highly educated classes like the Amils of Sind. Even among the Muslims, there are "caste" restrictions between high and low. A Sayyid, for instance, would not give his daughter in marriage to a non-Sayyid, a Khoja to a Memon, and so on, except in the small circle of western-educated families. But the bedrock of human life in India is religion, and it is the main religions of India which the visitor from the West must try to understand in their main essentials. The outline of each religion is given below.

B. Religions.

HINDUISM.

This religion which is followed by nearly three-fourths of the people in India has its origins in such remote antiquity, and has continued so long in spite of attacks throughout the ages, that it is often named "Sanatan Dharma," i. e. the Eternal Law of Life. It has, in spite of all the misunderstandings to which it has given rise, gathered into its fold all that is worth in the religions of its opponents, and has witnessed a continuous process of unceasing evolution till our own times. But unlike other religions, it retains all the stages of its evolution within its wide tolerant embrace, so that it can fit the primitive whose mind can conceive of God only in the form of an image; the child nature which with the eyes of imagination sees gods and goddesses in the great forces of nature like thunder and rain, wind and storm, sun and fire, and the earth with its mountains, forests and rivers; the type of man who can rise to the loftiest heights of rationalism and even take the risk

of denying God Himself; he with whom work (Karma) is worship; another who finds his highest bliss and realisation in devotion (Bhakti); and still more to whom to know (Gnana) is the end of life's strivings. Hinduism in this particular view is Universal Religion which can suit every country, every clime, every stage in human evolution. It is, for that very reason, catholic in its outlook, and has never been a missionary religion. It has respect for the founders of all religions and would never, in its highest form, persecute and ostracize. This characteristic of Hindu religion is regarded as its greatest weakness by some, for it never goes out to strike a blow. It receives the blow, absorbs the shock and remains to conquer the conqueror by the strength of its many-sided Truth which has a place for the saint as well as the sinner, for the foe as well as the friend, for the meanest intellect as well as the highest—taking up the crude beliefs and practices even of the demon-worshippers and gradually lifting them and linking them to the facts of higher life. To those who have not cultivated pure all-seeing vision, the elephant of Hinduism may appear as a funny little tail or as an ivory tusk, or as a tiny eye, or as a pillar, but in spite of these different aspects seen differently by different partially-developed minds, Hinduism is a scientific organic synthesis of the universal unwritten laws of humanity, because it is based on the fundamentals of the invisible world which is nine-tenths of man's life and not on the one-tenth which we cognize with our physical senses.

Sacred Books of the Hindus. Our knowledge of the fundamentals of Hinduism is derived from what are called its Sacred Books. These are, in the main, the following:—

- a. The Four *Vedas* where the essential spiritual truths of Hinduism are suggested, and related to the life of man as lived in the outer world.
- b. The *Upanishads*, a record of the experience of seers and sages in their strivings to attain a vision of reality which was implied in the *Vedas*.
- c. The *Vedangas*, the lesser *Vidya* (knowledge) containing a codified system of 64 sciences and the

methods of gaining the knowledge of nature "the visible garment of God"—a mine of gold from which might be unearthed new lore which "would set the modern world a-wondering."

- d. *The Ramayana and Mahabharata*, the great epics which set before the minds of the masses pictures of ideal kings and ideal men in their manifold individual and public relations and codes of conduct.
- e. *The Gita* which is the gospel of Balanced Action in the chaos of material, mental, and spiritual conflicts—the quintessence of the Upanishads in the daily practice of life for higher ends.
- f. *Manu Shastra*, a system of Ordinances or Laws embracing, in minute detail, the entire life of the individual man and his social organisation.
- g. *The Six Philosophies*, the rationalistic aspect of Hinduism, an attempt to bring down the spiritual concepts of the Vedas and the Upanishads to the region of the intellect. The first two, Nyaya and Vaisheshika, based on atomic theory, seek knowledge by way of inference, logical process, dividing every thing into categories, considering the nature of proof and inference, analysis of the tools by which the investigation is to be made, and so on. The next two schools, Sankhya and Yoga, are built on the concept of the duality of the manifested universe, never disjoined, ever interworking, a cosmogony in logical coherence—Matter and Spirit worked out under the heads of 25 tattvas or principles. The last two are the Mimamsa schools, of which *Vedanta* is the best known of the six philosophies in the West. This last is the most splendid and philosophical expression of that "ineradicable yearning of the human heart for God, which may be denied, distorted, thwarted, but ever rises from its seeming death, the eternal witness of something in man that is his innermost Self.....finds its noblest outcome in the

triumphant cry "I am He" when the long-sought under many veils is found, and Deity stands revealed as the very Self of man."

h. *Puranas*, i. e. fine spun allegories to illustrate high truths of spiritual life to the masses—a kind of popular presentation of the cardinal concepts of Hinduism.

Cardinal Concepts of Hinduism. The universality and eternality of Hindu religion make it difficult to describe its essentials in a few pages but its fundamental concepts do not form such a complex system as would appear. These may be summarised as under :—

(1) This world of phenomena was created by Brahman (the Unborn, Uncreated Prime Existence) is an act of sacrifice which is Joy (Ananda), and the Brahman is still veiled in every particle of the manifested world.

(2) This Outer World in its various stages—mineral, vegetable, animal, human and supernuman—is all the time evolving through countless forms and interactions to a final realisation with the author of its being.

(3) Man has evolved, through countless births, deaths, and rebirths from the lowest forms of life, and before he reaches his identity with God, he will be born again and again in different places, in different bodies and in different situations not only to suffer for his mistakes and reap the reward of his virtues, but also to acquire that perfection in knowledge and experience, and freedom from attachment which will, in the end, lift him to higher realms of being in higher worlds of life. This is the *Law of Reincarnation*, and there are many Hindu Theosophists who believe that Christ is the same Being who was born on this earth in his previous incarnation as Lord Krishna of the Hindus; and that the Buddhist King, Asoka, and the Moghul Emperor, Akbar, and the American Colonel Olcott (the Founder of the Theosophical Society) are one and the same individual born again and again in different times and different places to work out his evolution and that of the world according to the Law of Karma.

(4) *The Law of Karma* is the law of action and reaction in the evolution of human life. A man's life in this incarnation will determine the conditions, opportunities and handicaps of his next birth as human being, just as his present life was conditioned by his previous incarnation—and that as long as he remains imperfect and erring the Law of Karma will bring him back into life after life till he has perfected himself.

(5) There is no such thing as a local hell and local heaven, these being states of man in his after-death life. Man lives in several bodies corresponding to several worlds which co-exist. After he suffers physical death, he lives in a finer body called the astral which functions in the astral world. Then he goes into a higher world with a finer body, and so on, suffering or enjoying or learning according to his deserts till he is ready to take a new birth in the physical world.

(6) While ordinarily it takes thousands and lakhs of lives to accomplish the final evolution from the mineral state to the "man made perfect," this long process can be considerably shortened by a life of special disciplines called *Yoga* which can be correctly conducted only under the guidance of Gurus (or Spiritual Teachers). Admission to the schools of *Yoga* is restricted only to a select few who qualify themselves for it.

(7) The practice of *Yoga* unfolds the many hidden powers in man, and brings him the vision of Reality behind the illusions of the Outer World.

(8) While individual specially-qualified men can thus quicken their evolution, the ordinary humanity also needs a certain regulation of life which is provided by the Caste System and the four stages in the life of the individual. The *Caste System* as originally designed, and not in its exaggerated or degenerate forms of today is a scientific division of society according to differentiation of talents and capacities, in which the entire humanity is linked up as one family by a code of duties which one section is specialised to perform for the other sections, and where each develops

according to his own capacities and each is fully provided by the others as to its physical and spiritual needs—the *Brahmin* catering to the spiritual needs, the *Kshatriya* being the defender of the race (bearing the brunt of war), the *Vaishya* serving the economic needs, as a merchant and peasant, and the *Sudra* doing the humbler tasks of a washerman, a sweeper &c. If the division of society into these four classes was meant to be rigid, it was because each racial or occupational or character group was to live a life of its own specialised character to be able to evolve quickly. The ancient law laid more emphasis on the performance of Duty (Dharma) by each individual and group rather than on the demand of Rights. But while rigidity of these divisions was regarded as desirable, there was no permanent bar, in ancient days, to the elevations and tranferences from one caste to another—and there are instances of *Sudra* saints gaining worship from *Brahmins*; and today a *Brahmin* may be a soldier, and a *Kshatriya* a Professor, while the son of a *Vaishya* or *Sudra* is not seldom a great politician or a Judge. In some places, this caste system has degenerated into gross forms of untouchability and exclusiveness, but these are instances of corruption and do not give a real concept of the system of caste.

While this was how society was organized, the life of every individual was sought to be regulated by means of a system of *Ashramas* or stages. The first stage was *Brahmacharya* when man was to be in charge of his parents and teachers, living a life of study, obedience, reverence and emotional purity away from the distractions of sex to build up a conserved vitality for the generation of a virile race. This was upto the age of 20. The second stage was *Grihasta Ashram* when he was to marry and be a householder performing his duties faithfully as husband and father without relinquishing his obligations to parents, other relations and society. This was up to about the age of 50. The noblest ideal of married life ever given to the world is found in Hinduism; of husband and wife drawn together by spiritual affinity rather than by fleshly desire, and

joined in the bonds of indissoluble marriage, joined for spiritual development by a system of daily sacrifices for each other. The third stage was the *Vanaspati* when the husband and wife, having completed their duties as householders, retired to the forest, to lead a life of contemplation, leaving their grown up children behind to carry on the duties of state and home. Then came the last stage, the *Sannyasa*, when the husband and wife renounced all desires and wandered about in search of God possessing nothing and craving for naught.

The entire life of society and the individual was organized for the purpose of spiritual evolution, and this was aided by a system of rites and ceremonies, every one of which was designed to aid the progress of the individual in the invisible world, from the ante-natal to post-mortem state.

(9) Just as a Guru (Teacher) was needed by an ardent seeker after God to initiate him into the mysteries of quickened evolution, so the world needed occasionally the quickening touch of mighty Beings. So the Hindu believes in *Avatars*, the incarnations of God. Whenever the world is at the end of one cycle of evolution and is about to enter on another, God Himself descends to the earth in the form of beast among beasts, man among men, and if necessary, arranges whole deluges and cataclysms to destroy the old order and to usher in the new, and to give to the dawning age a new belief and a new system for centuries to come.

(10) Regulated life in the outer world is only a reflex of a Divine Plan; so the Hindu believes that the invisible world has a regular hierarchy of Beings in charge of the entire governance of the universe in its inner and outer spheres. At the head of this hierarchy is God in his three aspects (Trimurti)—Brahma the Creator, Vishnu the Preserver, and Shiva the Destroyer (and Regenerator). Under him are the great gods, Indra, Agni, Vayu &c., who represent the Elements and their functions. Then there are lesser gods and goddesses to which worship is to be offered in order that man might be in harmony with Nature and its Soul, being part of it himself.

ISLAM.

Islam is the faith of nearly 75 million people of India, and though misunderstood in the West, and in India too, as a fanatical, persecuting and non-progressive system of beliefs and life, it has a really great origin, a great history and a great mission. The Holy Prophet, the Founder-Revealer of the religion of Islam, is a historic figure with no admixture of the mythic element which surrounds the other great founders of the world religions. Many do not know the history of His life, and they misunderstand Him. He was born in difficult times amongst a people sunk in ignorance and superstition, but what was the name by which all men, women and children in Mecca knew Him? It was the name of Al-Amin, Worthy of Trust. When he walked in the street, the children ran out from the doors and clung to His knees and hands. Love of children and Trustworthiness—these two together are the making of a Messenger of God, and Prophet Mohammad had both these ingredients as well as others for His great mission. Many stories are told of his kindness to all creatures, of his treatment to slaves which was equal to that given to the proud Koreishi tribe, of his charities, of generosity to foes, of his diligent search after truth, of his fastings and prayers, too numerous to be recounted here. But after a great deal of persecution from his own birth place and his own tribe, he was able to conquer all opposition and send the flame of a new faith spreading like a prairie fire across the world—and the great religion has stayed and will stay as one "magic eastment" of Divine Truth, along with the other great religions of the world.

The one great book of Islam is the *Koran*, the book of revelations made by angels to Prophet Mohammad from time to time, though Mohammadans put also great faith in *Hadees*, the traditional stories and sayings of the Prophet.

The word "Islam" means "submission to the will of Allah or God." It is, according to its derivation, the religion of Peace; and a Muslim, according to the Holy *Koran*, is he who has made his peace with God and man.

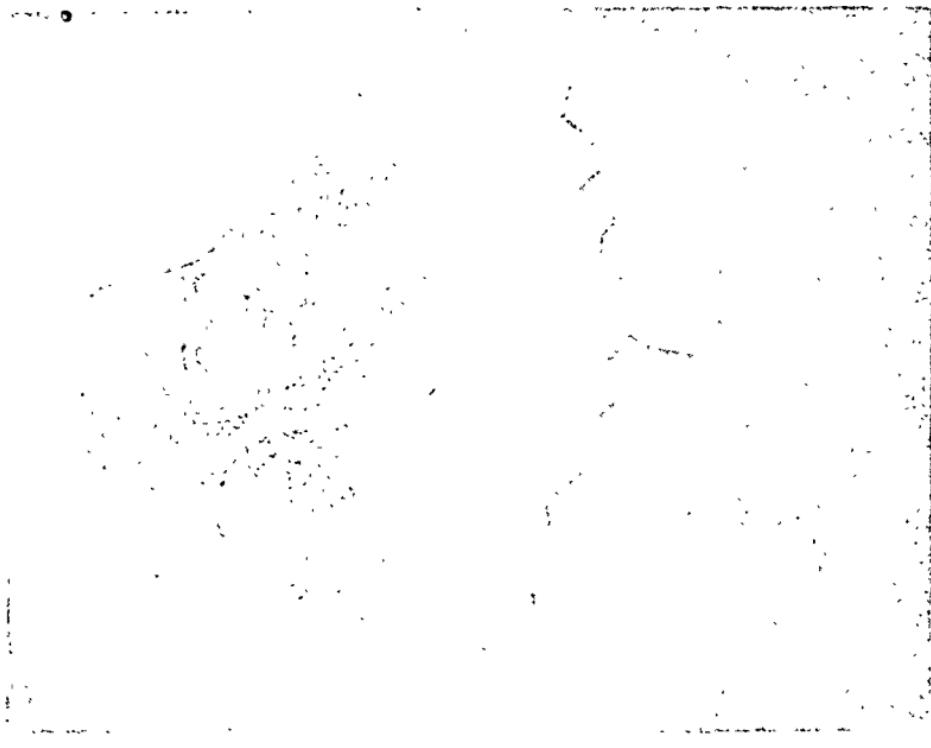
ZOROASTRIANISM

Zoroastrianism, now confined mainly to the Parsis of India, is, next to Hinduism, the oldest of all the revelations made to the Aryan race. Thousands of years before Christ, the great Prophet, Zoroaster or Zarthustra, led a branch of the Aryan race from its original home in Central Asia to Iran and adjacent lands, and there gave them a new interpretation of Eternal Law of Life, suited for its new home and new future.

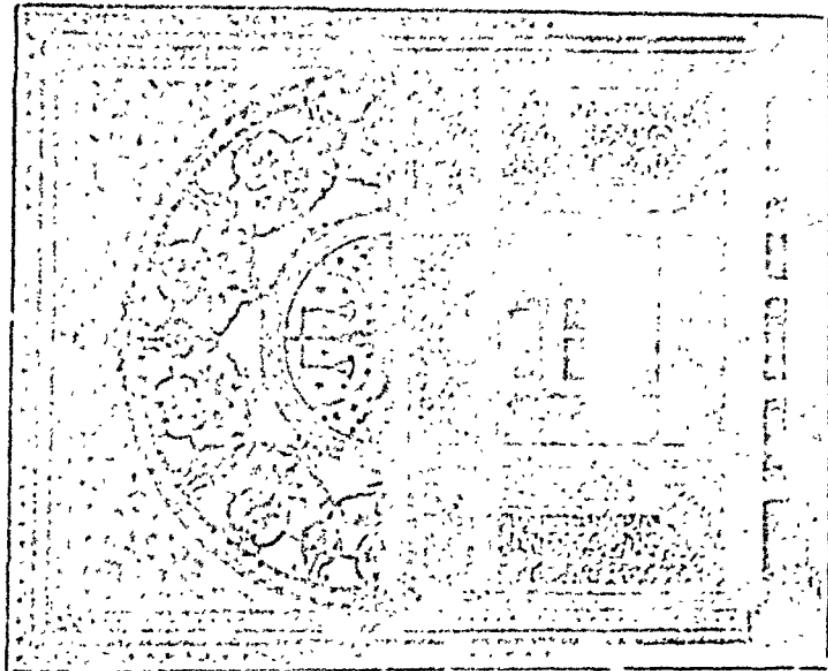
Sacred Books. The sacred books of the Zoroastrians preserved in the library of Persepolis, and destroyed by the "accursed Alexander" in drunkenness or revenge, have come down in fragments to the inheritors of the great religion and they are now mainly four. The first of them is *Yasna* consisting of two parts, *Gathas* and *prayers* and *ceremonies*. The *Gathas* are only fragments of the ancient literature but they bear ample testimony to the sublimity and grandeur of ancient teaching. The second part contains *prayers* and *ceremonies* addressed to the Supreme Deity as well as the mighty Intelligences who stand below Him and form a spiritual hierarchy.

The second sacred book of the Parsis is the *Vasparad* a collection of invocations, preparatory to *Prayers* and *Sacrifices*. These two sacred books hold the same position among the Zoroastrians as the *Vedas* do among the Hindus. The third great sacred literature of the Parsis is 21 *Nasks*. These deal with the sciences and laws of every kind, parallel in content and concept to the *Vedangas* of the Hindus. Another sacred book, meant more for the laity than for the priests, is *Khordah-Avesta* consisting of *Yashts* (prayers). They are at present only fragments of a once beautiful literature.

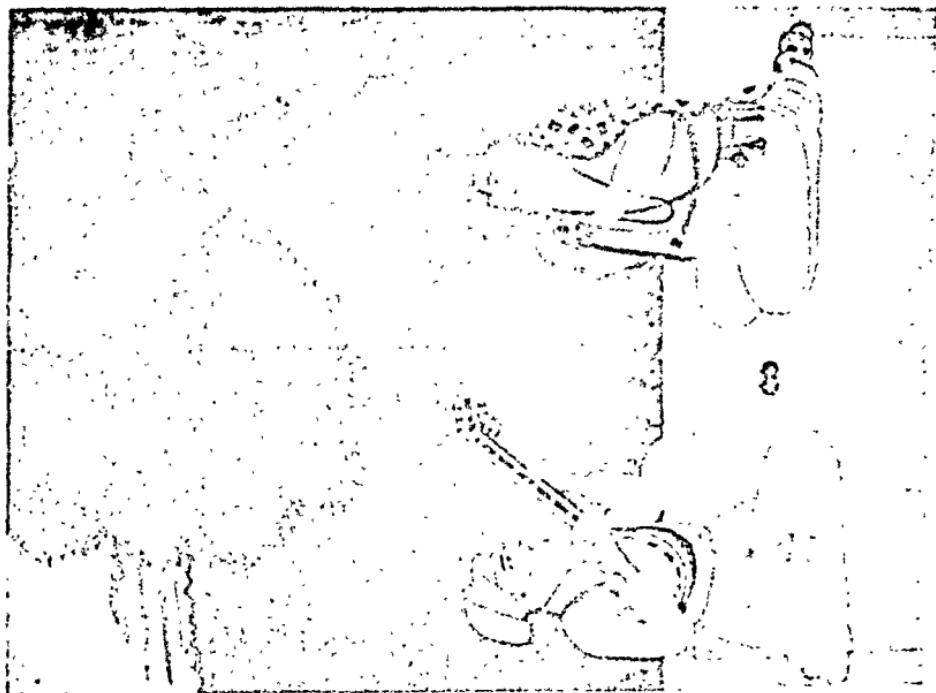
Cardinal Principles of Zoroastrianism. At the head of the Universe is *Ahura-Mazda*, the Lord of Wisdom from whom two principles emanate — *Spento Mainyush* and *Angro Mainyush* which form the visible universe. This "duality" in the Lord is by some



Stone Screen Work
(Latur Hindu Times)



Guru Nanak



represented as "good" and "evil", and by others as "spirit" and "matter" or reality and non-reality, light and darkness, construction and destruction, with which the universe is woven—the two moving primal causes, present everywhere, and producing all forms and actions and interactions.

2. Next to Ahurmazda come the hierarchies of heavenly intelligences, led by the *seven great spirits* or presiding Gods—the Amesha Spentas, among which is Fire, "the most helpful of the Amesha Spentas." To These, prayers are continually addressed, and hymns chanted, the whole liturgy being permeated by their worship.

3. *Fire*, to the Parsis, is the most sacred symbol of Divine Life, called the Son of Ahur Mazda. Before the sacred fire in the Parsi Temple (called Agiaries or Fire Temples), every Zoroastrian bows, and this Fire is kept eternally burning in each temple, never allowed to die out. And in every Parsi home, when the sunset falls, a fragrant fire is carried through every room in the gathering dusk, emblem of the purifying, protecting power of the Supreme.

4. *Purity*, external and internal, sums up the ethical code of Zoroastrianism. The Zoroastrian must keep the earth pure, must perform all the functions of agriculture as a service to the gods. The air must be kept pure, the water must be kept pure, and so also fire. The last is responsible for the Parsi objection to burning their dead, for Fire must not be polluted by the touch of the unclean. Therefore the dead body is carried to the Towers of Silence, and there open to the heavens, allowed to be devoured by vultures, so that no pure element may be soiled by it. "Pure thoughts, pure words, pure deeds"—that is the constant refrain in Zoroastrian's rule of life. Sacrificial Fire and Homa raised on various occasions is a cleansing or purifying process, even the sacred thread which is put on every Parsi between the ages of seven and fifteen being an emblem of initiation into the path of purity.

5. Truthfulness, chastity, obedience to parents, hospitality, industry, helping the poor, helping those to marry who cannot afford to do so, educating the poor, are some of the other virtues enjoined on all the Parsis,

6. Zoroastrianism recognises the seven principles of the human constitution, in which the soul lives and through which he passes on the disintegration of his physical body in death. After death, the soul of the righteous meets a beautiful maiden—the embodiment of his good thoughts, words and deeds—crosses the “bridge of the judge” and reaches heaven safe. But the soul of the wicked meets a hideous hag, the embodiment of his evil thoughts, words and deeds, and he fails to cross the bridge and falls into fire.

Zoroastrianism also has its sects and differences, and in numbers is weak. But it is one of the greatest of ancient Aryan religions, a beacon light for the souls of men.

BUDHISM

Budhism which now claims the largest following in the world of men is essentially an Indian religion. The Budha himself was a characteristic Indian, being born and brought up as a Hindu, having lived and died as a Hindu. He was the greatest and wisest and best of the Hindus, the first-fruit of evolving humanity, made perfect.

Budhism, preached by Lord Budha, is next in antiquity to Hinduism and Zoroastrianism among the religions given to the Aryan race. But, paradoxically, after a great career of cultural conquests in India, it was driven out of its birth place, and is now the chief religion of the non-Aryan races of China and Japan.

How Goutama Bddha, disillusioned by the world of sorrow and suffering, renounced his wife and child, as well as his earthly heritage of a prince, and set out on a long quest and experiment in various places to find Truth, and how he attained “Enlightenment” and became the Budha, the Enlightened One, is among the most fascinating of world stories. It is enough if, in this brief account, it is pointed out that his heart melted at the spectacle of sorrow in the world, and one aim of his quest was to find the cause of sorrow and the means of emancipation from sorrow, not for himself but for the world. The solution that He found is briefly this—that the root of all sorrow is in desire, and

its end is achieved by the extinction of desire, and that the noble eight-fold path leads a man out of desire into peace eternal (Nirvana), the bliss of emancipation.

Cardinal Principles of Budhism. 1. The two extremes of self-indulgence and constant self-mortification are to be avoided by the seeker of Nirvan. 2. The Middle Path is the path that leads to Nirvana, and it consists of Right Belief, Right Aspiration, Right Speech, Right Conduct, Right Livelihood, Right Endeavour, Right Memory, and Right Meditation.

And each one of these eight essentials of Right Life is developed in the traditions of the Lord, and in the theological literature that gathered round His teachings. The immediate and great popularity of Budhism in India was due to the fact that the teachings of Lord Budha were given in the vernacular (Pali) and were presented in such a manner as would be intelligible to the layman. They also laid emphasis more on practical ethical code rather than on metaphysics and theology. And while reverence to the true Brahmin was emphasized, caste was not regarded as a gospel to be followed. It laid more emphasis on real endeavour and merit in the individual rather than on the adventitious advantages of parentage, class and position. On the esoteric side, while it left such abstruse subjects as the survival of the Ego after death, and existence of the Great Soul out of the pale of practical considerations, there are clear indications of an underlying belief in continuing life, the Law of Karma and the Law of Reincarnation. Gospel of Peace and Love, turning the other cheek to the offender, and reverence for all sentient life, led according to some critics, to the weakening of martial virtues in an already emasculated India and paved the way for its subsequent subjugations, but the world has not found Peace in the Path of Violence—and Gandhi of India is in this sense, the spiritual descendant of Lord Budha, and is reinterpreting His forgotten faith once again to a war-torn world. What exactly the Lord Budha said on the subject is well worth repetition in these times when the beast in man is let

loose on the world in all its fury, and when violence is the only remedy of violence and necessitates unceasing rounds of fresh violence in consequence.

The disciples of Lord Budha were once quarrelling, and as each man quarrelled with his neighbour, his neighbour returned the quarrel, and hatred ruled where peace ought to have been. Then the Budha called them to Him, and He told them a story, the story of a King of Kashi (Benares) who made war against the King of Kosala, a small kingdom, and took it to himself.

The dispossessed King and his wife went and lived in a poor hovel, and there a son was born to them. The barber of the dispossessed King, seeing his former master, and desiring to curry favour with the conqueror, betrayed the fugitive and his wife and gave them over to the executioner. As they were being led to the place of death, the son, who had been sent away for safety, came and saw his father and mother on their way to execution, and he pressed through the crowd. The father whispered: "My son, be not long, be not short; hatred ceases not by hatred; by non-hatred it ceases;" and he then went on to death; and the son pondered over the father's words, but he understood them not. Presently he took service under the King who had slain his mother and father, after reducing them to beggary, and, attracting the King's attention, he was taken as his personal attendant. The King loved the youth, and used to sleep with his head in his lap. As he slept there one day, the young prince thought, "This King is in my power; he has slain my father and mother; he has reduced me to misery; he is helpless, I will slay him; and he drew out his sword. But his father's words came to his mind: "be not short," and he knew it meant, "be not hasty in your action;" he put the sword back and remembered the other words, "hatred ceases not by hatred." The King awoke and said he dreamt that the prince he had dispossessed had slain him; and the son, drawing his sword, revealed himself and told him that his life was at his mercy. The King prayed for his

life, and the prince answered him, "Nay, O King, I have forfeited my life by the threat, and thou must give me back my life and thy pardon." So he gave the King his life, that he could have taken, and the King pardoned the offence and gave him also his life, and then the prince told him of his father's dying words. "My father taught me that I must not be long—I must not keep hatred; I must not be short—I must not be hasty in action—that hatred ceases not by hatred at any time, but hatred ceases by love." If I had slain thee, thy friends would have slain me in return, and my friends would then have slain thy friends, and so hatred would not have ceased; but now we have each given to the other his life, and thus hatred has ceased by love."

A man abused the Lord vehemently when He was preaching this great doctrine, and He said, "A man who foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me."

That is Lord Jesus anticipated by five centuries in India, and while "Christian" Europe has mutilated the Master in the practice of His faith, "heathen" India still remains true to it, for is not the parable of Lord Budha, just retold, truly interpretive of the relations between Britain and India for the last two centuries? King of Kashi is Britain, and the King of Kosala is India. Britain took to himself the Kingdom of Kosala. The King of Kosala (India), dispossessed of all earthly possessions but his wife, went and lived in a poor hovel. Does not this stand for India going into the wilderness, destitute and poverty-stricken, except for the priceless possession of her soul? To this destitute and dispossessed King a son is born—and that is the New Spirit of National Pride. A barber goes and betrays the dispossessed King. Have there not been many traitors in our land, who in order to curry favour with the conqueror, have tried to tell against patriots, and has not India in the past been given over to the executioner in the form of thousands of her patriots lying in jails?

or as exiles in foreign lands, and in the form of Jallianwalla Bagh tragedies? When the son sees his father and mother being led to the execution, he rushes through the crowd. Is not this the New Spirit getting impatient at the grievous spectacle of India dying before its eyes? But the Soul of India, even in its dying state says to the New Spirit, "My son! hatred ceases not by hatred; by non-hatred it ceases"—and so the New Spirit of India loyal to the ancient Mother Tradition refrains from violence, but in the beginning it could not understand the injunction; so was the cult of non-violence not understood by the new generation of western-educated Indian politicians. But the old generation of Indians died, the son was saved. He took service under the King who had slain his father and mother. So did India co-operate with Britain in spite of all the wrongs inflicted on Mother India—and the King loved the youth and used to sleep with his head in his lap. Britain, hardly a handful of men in the midst of 400,000,000 has been like that King sleeping in the lap of the youth, unconscious of danger and confident of the loyalty of the youth. But occasionally, the youth remembered that the King slew his father and mother, and seeing the King asleep in his lap, and himself a slave, said, "The King is helpless, I will slay him." That is new India, tempted sometimes, to stray from the Great Teaching of her Prophets and ages to strike the blow of violence as it did in the Rebellion of 1857, in the bomb outrages of 1906, and the anarchist eruptions of later times. But ever and again, the brooding Great Spirit of India whispers His high mission to her son, "Be not short, be not hasty, renounce hate and violence," and Young India sheathes the sword again and again in obedience to a higher ideal and a loftier faith.

The King awoke and told the youth that he had dreamt that the dispossessed King had slain him, and the youth drew his sword and the King sued for life. So has Britain in India been sometimes helpless in the hands of New India. It has then appealed to New India for life—and New India (in the last Great War, and this World

War has forgotten her injuries and given life to Britain—but unfortunately, unlike the King in the Parable, Britain has rarely forgiven the honest confession of the youth that if it had been so minded it would have killed him, and Britain has very rarely given life back to India, for the life that India has given to Britain. But India, under Gandhi, the reincarnation of the Great Spirit, will remain true to the cult of non-violence, and it is the hope of the best minds in India that Britain will one day realize that she must restore the Kingdom of India to its rightful owners, the Sons of India; and then India and Britain will be friends, and Peace will spread its wings over the World.

A digression—but relevant to the general purpose of this story.

Lord Budha taught many other truths in connection with the Noble Eight-fold Path, and ministered to the need of millions for a strenuous period of 45 years, at the end of which he lay down in a grove and passed to the other world. “Bow down with clasped hands! Hard, hard is a Budha to meet with, through thousands of ages.”

JAINISM

Jainism, founded by Mahavir, almost at the same time as Lord Budha, and arising as a reformist sect of Hinduism, is still in many practices mainly Hindu. The Jains visit Hindu temples, invite Brahmins of the Hindus to perform ceremonies at birth, marriage and death, though they have some distinct beliefs and practices of their own. Among the *Cardinal beliefs and practices* of the Jains may be mentioned the following :—

(1) Nirvana is the goal of a Jain, as it is of the Budhist, but Nirvana among the Jains, connotes escape from the body, not extinction.

(2) The Jains lay very great emphasis on the sanctity of all life, and therefore they have Pinjrapoles (animal hospitals) where all the aged and wounded vermin and animals are protected and fed.

(3) The Jain pantheon consists of a body of deified saints, Tirthankaras, 24 in number, among the founder, Mahavir

(4) The Jains lay much store by asceticism, and they have a regular order of ascetics who hold no property and never quit their dwellings except to beg for food. They carry a fan of goat's hair with which they remove every living creature from the path they tread or the ground on which they sit. They screen their mouths with a piece of white cloth, lest they should inhale and destroy animal life. To this regular order of ascetics is attached an order of lay brothers, known as Shravakas.

(5) The ethical code of Jainism is contained in the five-fold vow of the Jains which prescribes (1) sanctity of animal life; (2) renunciation of lying which proceeds from anger, greed, fear or mirth; (3) refusal to take things not given; (4) chastity; (5) renunciation of worldly attachments.

Jains have a vast and intricate literature which has been only partially explored.

Just at present, there are three main sects among the Jains—Digambaras who worship naked idols and revere their Gurus or spiritual teachers; Svetambaras who dress their idols in robes and adorn them in various ways; Dhondiyas who never worship idols.

"Jains choose for their sanctaries wooded hills surrounded by lovely scenery; and in conformity with the retiring character of their creed, the older and most famous shrines are generally distant from the main centres of civilisation. Such are the hills of Parasnath in Bengal, Palitana in Kathiawar, and Mount Abu, 'which rises with its gem of architecture like a jewelled island from the Rajputana plains.' The piety of modern Jains, in these days, has adorned many of the larger modern Jains, in these days, has adorned many of the larger mercantile cities with splendid temples, marvels of delicate carving and artistic decoration."

SIKHISM

Sikhism, one of the many protests against the rigid practices of degenerate Hinduism, was founded by a great saint and preacher, named Nanak, born in the Punjab in

the year 1469. His early life full of revealing revolts against traditional education and trade, was a witness to an inborn tendency to leadership in the life of the spirit. When he grew up, he renounced the ancestral occupation, and though he married and had children, he became a pilgrim and preacher in his own province and to far distant lands. He became a Guru (Teacher), and gathered *Sikhs* (disciples) around him, and preached monotheism, worthlessness of religious vestments, ostentatious prayer and penance. He laid emphasis on the oneness of God for all humanity, and brotherhood of Hindu and Muslim. In fact, a large number of Muslims claimed his body, at the time of death, as that of their own saint.

Guru Nanak, overlooking the claims of his sons, designated one of his disciples as his successor in Guru-ship; and Guru Angad, the second in the line, tried to give a distinct personality to the new faith by collecting all the teachings of the Founder into a sacred book which is now called the *Granth Sahib* which is the scripture of the Sikhs. He also invented a special script for it, called *Gurmukhi* (the Guru's tongue) which is still largely used by the Sikhs in their every day life transactions. One Guru after Guru followed, stabilizing and strengthening the Sikh fold, till it became a powerful organisation on which fell the full wrath of the mighty Moghul Empire. Some Gurus, their children and a large number of their devoted followers fell before the storm, and the Sikh resistance to the established government and its gradual assumption of a powerful military character culminated in the appearance of Guru Gobind-sing, the tenth Guru. He modelled the Sikh fold into a semi military organisation called the *Khalsa* (pure), instituted rigorous rituals for admission to the *panth* (fold), and a war-cry which, later on, reverberated on many battlefields in India. Every Khalsa was ordered to wear the five K's, *Kes* (unshorn hair), *Kachha* (drawers reaching upto the knees), *Kara* (iron bangle), *Kirpan* (a dagger), and *Kanga* (comb). Guru Gobindsingh also instituted the *Karha parshad*, i. e. a kind of sanctified sweet preparation

great publication centre, as also a regular Yoga school for training earnest members into practices of quickened evolution for higher life),

II. Ramakrishna Mission. This is another modern religious movement in India which has appealed to millions of men and women, particularly in Bengal. The saint, Ramakrishna Paramhansa, the founder, arose in the midst of the night which had fallen on Hinduism in the westernized metropolis of India (Calcutta), and soon sent his radiance all over the country. Illiterate and unlearned in the lore of savants and graduates, he possessed an intellect which pierced through all illusions and went to the core of Reality in which the spirit of man has its being. He combined the rationalism of the man of intellect with the self-effacement of the man of the heart, and gave to India and Hinduism a new vision of purified religion which regarded all the other religions as different aspects of the one universal *dharma*. Ramakrishna, it is said, practised all forms of worship, that of Christianity, Islam and many more, and saw God in many forms. His life was that of renunciation, eternal quest and realisation, and many giant intellects and other god-intoxicated men gathered round him to learn and *see* at his feet, among them his great disciple, Swami Vivekananda who carried the torch of his teaching to such far away places as America where the Mission still flourishes in some important centres. Today, in numerous towns of India, the Mission has vigorous centres where the teachings of the Master are daily explained to large audiences and where a good deal of relief work is organized and undertaken in various departments of life. The headquarters of the Mission is at Bellur, where an army of *sanaysins* (those who have renounced the world and its allurements and devoted themselves to the service of humanity) are trained and sent out to the different parts of India to spread the message of the Master and offer material and spiritual aid to distressed humanity.

III. Brahmo Samaj, with its branches all over India, originated in Bengal as a movement of synthesis

the culture of the West brought to India by the English rulers and the ancient wisdom of the East. Raja Ram Mohan Roy, the Founder, was a man of remarkable intellectual powers and a dynamic reformer. He broke down many of the shibboleths of degenerate Hinduism and vigorously attacked also the haughty superciliousness of the West. The Samaj (Society) which he founded was a movement towards harmony of all faiths, and after him this work was carried on by a galaxy of talented and inspired men, among whom may be mentioned Keshub Chander Sen and Maharishi Dwendranath Tagore. The former "evolved a new mysticism of his own.....which found its culmination in his announcement of the New Dispensation."

IV. Arya Samaj, the church militant of modern Hinduism, was the creation of one of the most dominant personalities of modern India—Swami Dayanand Saraswati. Hinduism, persecuted and humiliated for 1000 years under the Muslim rulers, had brought about a supine indifference to internal corruptions and a lack of faith and self-respect even among its own votaries. Swami Dayanand Saraswati galvanized this faith into new vigour, and brought to millions of suppressed Hindus a consciousness of their great heritage. The Arya Samaj is a society of Hindus who believe in the teachings of the Vedas as the mainspring of enlightenment and right life, and who wish to restore to Hinduism some of its ancient forms of thought and life. It stands for ruthless removal of malpractices such as untouchability, depression of woman, idol worship, caste exclusiveness and so on. The impulse given by the Founder continues, and the Arya Samaj with its Headquarters in Lahore (the Punjab) has a fine network of centres in the Punjab, United Provinces and Sind, as also a huge educational organisation comprising hundreds of schools and colleges where Sanskrit studies are encouraged and the old pure Aryan ideals of life pursued.

'In addition to these great religious movements in modern India, there are hundred others which are local in character and influence. In fact there is not a district in India where local saints and sages have not arisen in our own times to win the worship of men and lead them to a new consciousness of the "Kingdom of Heaven". The philosophies of Dr. Rabindranath Tagore and Sri Aurobindo Ghosh, the Radhaswami Sect, the Ahmadya movement, the Dev Samaj, the message of Swami Ram Tirath, the Sage of the South whom Paul Brunton brought into world's light some time ago,—all these and many more are guide-posts to the fountain spring of Life Eternal which, in spite of the apparent stagnant surface, is welling up in India, and will overflow to all the world once again as in the past. The world prepared by years of distress, is learning to desire the Hidden Way which leads to the Kingdom of God. Humanity stands at the threshold of Reality, and in India, many seers and sages still live who are guarding the message of the Ancient Wisdom, keeping alive the divine secrets which the roaring stream of materialism has drowned in its noise. Here in India, still live, far apart from the turmoil of warring humanity, the Great Intuitives, the inspired "Companions of God" who must save the world, who bearing the flame of inspiration will lead humanity to that practical spirituality, that illumined action and dedicated service, which is God's way of salvation.

CHAPTER II.

The Poverty of India

Next to the bewildering variety of races, religions and modes of dress which strike the foreign visitor to India, what cannot escape notice by any mind except that of a rank exploiter whose conscience is atrophied, is the appalling poverty of India. The British and American visitors frequently ask, "Why are there so many beggars in India, following everybody everywhere? Why are so many little children and women without a home, without education,

without employment? Why do Indians accept such low wages and salaries.

Every night, pass by any street in an Indian town, and you will come across numberless vagrants, beggars, homeless idlers, some without so much as a cloth on their bodies and all the rest in an acute state of distress. And the foreigner will wonder when he is told that such a spectacle has never been witnessed in India in any period of her long history except during the last 150 years or so. Even during the worst times of raiding expeditions to which India was subjected during the Muslim period, the Indian was not so poor as he is today. How did a once-wealthy country like India come to be so famished and poverty-stricken as it is today?

Among the economic grievances of India under the British East India Company and under the British Crown may be mentioned the following:

1. Deliberate killing of Indian Industries in various ways in the first stage of British connection with India, and their prolonged, and in some spheres, still continuing, discouragement in the second stage—in the interest of British and to the detriment of India.

Indian cotton goods once clothed the entire East, and were a craze in the West till the end of the 17th century. The iron industry not only supplied all local wants but it enabled India to export its finished products to foreign countries. The quality of material turned out had a worldwide fame. The famous iron pillar near Delhi (1500 years old) was a marvel to the manufacturers of Europe, Mr. Ball of the Geological Survey of India being of the opinion that the production of such a mass of metal would have been an impossibility in the factories of Europe even in the middle of the 19th century A. D. In fact, in spite of raids and internal disturbances of the 18th century in India, the country had prosperous manufactures, and still more prosperous trade with all the world, and many European writers complained that India was the sink of all the world's gold and silver, that gold moved from all countries

into India. Indeed it was the goods of India, raw and manufactured, which attracted the European adventurers to India in the 17th century. In 1688, when Queen Mary came to England after the Glorious Revolution, she brought "a passion for coloured East Indian calicoes which speedily spread through all classes of the community." But Acts of Parliament were passed in 1700 and 1721, absolutely prohibiting the employment of East Indian cottons either in dress or in furniture. It was 'penal for any woman to wear a dress made of Indian calico.' This was before England acquired political control over India. But afterward, England not only boycotted Indian goods but strangled Indian industries by means which no one can pronounce to be fair and just. This is what Mr. H. H. Wilson has said on the subject in his *The History of British India* :—

"It was stated in evidence that the cotton and silk goods of India upto this period (1813) could be sold for a profit in the British market at a price from fifty to sixty per cent lower than those fabricated in England. It consequently became necessary to protect the latter by duties of seventy and eighty per cent on their value or by positive prohibition.....Had India been independent, she would have retaliated; would have imposed preventive duties upon British goods and would thus have preserved her own productive industry from annihilation. This act of self-defence was not permitted her; she was at the mercy of the stranger. British goods were forced upon her without paying any duty; and the foreign manufacturer employed the arm of political injustice to keep down and ultimately strangle a competitor with whom he could not have contented on equal terms."

And Major J. B. Keith has quoted another English officer to show how the Indian workman was compelled to divulge the manner of his bleaching and other trade secrets to Manchester, how a costly work showing specimens of Indian textiles was prepared by the India House Department to enable Manchester to take 20 millions a

year from the poor of India; how copies were gratuitously presented to Chambers of Commerce, and the Indian ryot had to pay for them. "This may be political economy, but it is marvellously like something else."

It is a long long story of unfair exploitation which has not disappeared yet. The American colonies were also exploited in a similar manner, but independence saved them from the fate which has overtaken India, and it is Independence which India needs in order that she might restore her old industries and feed the starving millions of her population. Not long ago, a countervailing duty was imposed on Indian textiles in their circulation inside the country so that the British textiles may have an advantage. How the shipping industry of India, the automobile industry, and many another have even in these days been discouraged is a story that is well-known. Free trade was forced on India, and the entire world was allowed to compete on unequal terms with the old or the newly-rising industries of the country while Britain adopted a protectionist policy for itself to exclude Indian goods. That Christian precept, "Do unto others as you would be done by" seemed to have no appeal to the Christian nation in its dealings with the "heathen" land. No wonder India feels that one of the reasons why self-government is denied to India is the unwillingness on the part of Britain to do economic justice to India. In the Great War of 1914-18, when India was bleeding herself white to help Britain, import of Indian yarn of lower counts in place of continental yarn shut out by the War was prohibited in the interest of Lancashire, though raw cotton going to England at that time required more shipping space and its spinning demanded additional labour at a time when shortage of labour was the predominant cry in England.

Transit and customs duties were so fixed, from time to time, as to weigh heavily against Indian industry. In 1882, Gladstone was compelled to say in the House of Commons,

"With regard to remission for import duties, there seems to me to be something distinctively repugnant in the way it has been done in the time of India's distress and difficulty. What an invidious, almost, odious, picture of inequality we exhibit to the millions of India."

Export of food grains and raw materials was encouraged in various ways, so that it was largely responsible for famines. Mr. Pearson once wrote, "The corn of India has been transporated at unremunerative rates upon Government lines, in order that the food of the people (in England) might be cheapened..." The export trade of India, under these conditions, does very little good to India. It raises the prices of foodstuffs for a poverty stricken people, and since the railways and steamship companies are mostly worked with foreign capital, our country derives very little benefit from what we pay for carriage.

This sort of trade, whatever the figures on paper, has a tendency, not to increase the material prosperity of the country but to cause the underfeeding of the people.

And during the War, a British Syndicate has been given special concessions at the expense of India and India's trade to do the exporting work from this country.

There was also a long-standing scandal about how India's money in banks was used as British capital for industries, how vast reserves of the country were held in England and loaned to British merchants on easy terms, how purchases on behalf of India were all made in London by the Secretary of State for India, and it is only recently that Indian goods have been used for government purposes.

The net result of this long-continued policy of discouragement of Indian industries, encouraging the export of raw materials, placing trade and commerce in non-Indian hands, has been to throw millions of the people of India on the soil as the only other source of livelihood, and this in turn has led to the sinking of the vastly increased peasantry into abject poverty, relieved only by death due to famines or easy incursions of disease into debilitated bodies.

2. Crushing Taxation. As if the impoverishment which has resulted from adverse policies and practices in the matter of Indian industry and commerce were not enough, taxation in India has been crushing beyond the capacity of even a long-suffering people. Under Indian rulers, land tax was levied on produce, not on area, and therefore varied with good and bad harvests and with fertility of soil. It allowed the cultivator sufficient food and seed-grain, and permitted him to allow the land to lie fallow without having to pay tax for it. But the taxation under the British in 1897, as calculated by experts, worked out at about 70 p. c. of the gross value of the produce, in some cases even 96 p. c. Under the Indian rulers it was normally one-twelfth to one-sixth, never more than one-third. Marathas claimed one-fourth. Megasthenes and Fahian speak of "abundant means of subsistence" allowed to husbandmen who were regarded "as a class that is sacred and inviolable." But under the British government, even as late as 1837, Mr. Shore wrote "the grinding extortion of the British government has affected the impoverishment of the country and people to an unparalleled extent." And India pays out of her poverty. The fiction is often floated on the world that India is the most lightly taxed country in the world. It may appear so, if the world is told that the incidence of taxation in India is Rs. 3, and annas $7\frac{1}{2}$ per head, while in England it is £2. 10s per head. But while the income per head in England was, for the above figures £33, in India it was only 27s per head—and while all the taxes of England were spent in England, half of the Indian taxation went out. "The amount levied in India not only leaves no savings to the cultivator, but actually trenches on his subsistence"—and this is the state of $9/10$ th of the entire population of India, for only $1/10$ th live in the towns. The official statements sometimes heard that the people suffer because of thriflessness and extravagance are proved to be scandalously false when it is remembered that statistics collected show that the average expense on marriage and other "extravagances" is only Rs. 2 per head. This extravagance

"would not cover an English official's "pegs" at his club for a week." The peasants are in a chronic state of indebtedness, and Sir Charles Elliot, a former Lieutenant Governor of an Indian province spoke the literal truth when he said, "I do not hesitate to say that half our agricultural population never knows from year's end to year's end what it is to have their hunger fully satisfied." Here is a missionary, Rev. C. H. Macfarlane, speaking:—

"We cannot present harrowing tales of starvation and death as yet. But people are living on one meal every two or three days,.....As one of our Christians said, "If we can eat food once in two days, we will not ask for more"the average (income) amounted to less than a farthing per head per day.....So it comes to pass that, living as they do,.....if they fail for a few days to work they have to face starvation, and when famine really comes it is ready to claim its millions as victims."

Thus it came to pass that a great Irish lady, known all the world over, Mrs. Annie Besant, out of her agony at the spectacle of starving millions in India spoke these words:—

"O British Nation! you who claim to rule your 'great dependency,' to God and to Humanity must you answer for these myriads of hungry peasantry, whose ancestors, before you came, by the testimony of all travellers, were full-fed and prosperous. Will you not remove your yoke, and give India a chance to save herself from death? Queen Victoria declared 'In their prosperity shall be our strength.' What then of their adversity?"

3. The Drain. The burden of the British government, in the past, was a ruinous drain. Imperial wars were conducted and India had to pay the bulk of the enormous expense. Interest on "British" Capital invested in India, balance of trade against India, cost of the British army of occupation kept and trained at India's expense, pensions and allowances to British retired civil and military services, Home charges, i. e., expenses on the Secretary of State for India and the India Office till recent¹ "barged

on the Indian revenues, interest on "Un" National Debts—all these were in the past, and are still in a large measure, "a drain which has tapped India's very heart blood and has dried up the mainsprings of her industrial energy." (*Mr. W. T. Thornton*). "It is the stronger nation sucking the blood of the weaker," (*Digby*). "It is often alleged that the drain is payment for services rendered and is therefore legitimate. It is forgotten that the services, exorbitantly paid, are not invited but imposed, and that, if India had her way, the services would be rendered by her own people, and the payment would be returned into her own pocket." (*Mrs. Annie Besant*). As it is, India is a slave paying for his chains, while his life-blood is slowly ebbing away.

The costliness of British Government in India has been a standing scandal. The Viceroys and Governors of India receive vast sums in the form of salaries and allowances when compared with those received for similar services in England, U. S. A. and other countries with greater production and prosperity. For a long time, even the expenses of an alien church were imposed on India, to give only one more example of how India has been "bled white," and then held up to scorn as "uncivilized." Under the conditions in which India has lived these two hundred years, it is a wonder that she continues to live, and has produced intellectuals, saints and soldiers who can hold their own with any in the world.

If today, therefore, the foreign visitor to India wonders why India is so poor, why there are so many homeless wanderers and beggars in every town, why Indians accept low wages, it is because he does not know the history of India's hapless fate for the last 200 years: If he knew, as we Indians know in our silent grief, he would raise his voice on the day of world peace, however feeble, against politicians and political machines, to see a great nation, once prosperous, restored to the minimum of material sufficiency.

(For more enlightenment on the subject, the reader is referred to the chapter in this section entitled "Facts and Figures.")

CHAPTER III

Government and Politics

However scant the notice which India receives in the press of the world, a visitor to this country, if he is a reader of newspapers and is politically-minded, cannot fail to have a vague feeling that all is not right with the country as far as its political administration is concerned. He hears a lot about Indian demands for Independence, of a request to the British to "quit India," of the Indian National Congress, the Muslim League, the Hindu Mahasabha, Mahatma Gandhi, Pandit Nehru and other Indian leaders. I shall try in this chapter to explain briefly the political situation in India, in the belief that politics has brought so many foreigners to India, and politics of a great nation must be clearly grasped in the interest of equitable international relations on which alone an enduring word-peace can be built.

1. How India is Governed. Just at present, India is governed from two centres, London and Delhi. The London Government is in charge of the Secretary of State for India who is a member of the British Cabinet and a British politician. India is only a department of the British Government and not a Dominion like Canada, Australia or South Africa. The Secretary of State is responsible to the British Parliament and not to the people of India, and he can override any decision of his Advisers some of whom are Indians. Till 1937, all the expenses of India Office in London, unlike those of the Colonial Office, were charged to the Indian revenues, and India had and even now has no voice in pulling up the Secretary of State. India paid, but had no voice in the selection or control of the India Office. *In India*, the government of the country is in the hands of the Governor-General or Viceroy who is a British politician in whose appointment India has no voice. The Governor-General is assisted by an Executive Council, which has Indian Members also, but the powers of the Viceroy are extraordinary. He is not a mere constitutional head of the government as he is in the Dominions of Canada and some other self governing parts of the British Empire. In the expanded Council recently formed the

the Central Government, though there are 10 Indians and only 5 Britishers (including the Viceroy), all the key departments are in the hands of the British Members, e. g. Army, Home, Finance, Railways; and all these Indian Members are appointed by the Viceroy without reference to whether they truly represent the consensus of approval by the Legislature or the country at large. The Central Legislature consists of two Houses which have a large elected majority of Indians. But nearly 3/4ths of the items of Indian expenditure are non-votable, i. e. the Legislature has no power to vote on them or reject them. In other matters also, the Governor-General has the power to veto the measures passed by the Indian Legislature. He has also the power to pass Ordinances and Acts without recourse to the Legislature, and these have the force of laws for a limited period of time. That India has no real voice in its own government is shown by the fact that India was made a belligerent in this war without sanction of the Central Indian Legislature, or even an attempt to secure its consent.

India is divided into two main parts administratively the British territory and the Indian States. The latter are big and small areas under the Indian rajahs or princes who have treaty alliances with the British Crown (and not responsible to the people of India or their own subjects). They are allowed to rule despotically, and even in the Federal Scheme proposed under the British Parliamentary Act of 1935, the people of the States are not given any right to send elected representatives to the Central or Federal Legislature. The rajahs are given the right to nominate representatives from their States, a retrograde measure which ill accords with the pretensions of advancing democracy. The Indian National Congress and all advanced political bodies in the country have denounced this device of diluting democracy with autocracy, of putting constant checks on progressive elements, of making the people of Indian States political pariahs in the country and bolstering up the despotism of Indian rajahs, but no change has been promised so far.

The British territory is divided into 11 "autonomous" provinces and a few others which have no legislatures or any semblance of representative government. These eleven autonomous provinces (Bengal, Bombay, Madras, Bihar, Orissa, Assam, Punjab, United Provinces, Central Provinces, Sind and N. W. F. Province) are all, under the Constitution Act of 1935, to be administered by British Governors, and Councils of Indian Ministers. All the Departments are to be in the hands of Indian Ministers, and the legislatures of all these provinces to be entirely elected and no nominated members. But the unsubstantial character of this much advertised autonomy is indicated by the following facts :—

1. The Governor is given special responsibilities in which the Ministers cannot interfere, or in which the Minister may tender advice which the Governor is not bound to accept.

2. There are special safeguards for special interests like the minorities, civil services and British trade where also the Indian Legislatures cannot exercise any effective control.

3. These two spheres of gubernatorial influence are so all-pervasive, that they put the Governor in a position, if he is so minded, to interfere in almost every department of the "autonomous" government; and for all these he is responsible to the Secretary of State, and not to the Legislature.

4. Popular government even of the farcical variety established in 11 provinces by the Act of 1935 was abrogated in 7 provinces, and now either undiluted Governor's Raj prevails with no legislatures functioning or Muslim League Ministries have been set up with artificial majorities, or minority rule started in other Provinces.

5. In Sind, a Prime Minister was dismissed arbitrarily by the Governor against the spirit of the constitution and of the instructions of the King-Emperor as contained in the "Instrument."

6. In Bengal, the Finance Minister found it difficult to continue in office because of frequent interference in his department and those of others by the Governor, and later on the Prime Minister was practically compelled to resign, though he enjoyed the confidence of the Legislature.

the freedom of the nations, the principle of each nation having the right to govern itself is inherent in the declaration—and if Britain recognises it, one crucial test of the sincerity of its professions is renunciation of its stranglehold on India. It cannot fight to liberate Czechoslovakia, Poland, Greece, even Italy, and deny freedom to India.

(2) In the second place, as an independent nation, India will plan its fiscal, financial and industrial policies in the interest of the sons of the soil, and prevent the agonizing starvation and hunger which is the lot of millions in the country because of the long continued exploitation of India in the interest of Britain. India has resources and innate skills which, under her own government, will enable it to become as prosperous as she was before the advent of British rule. Even Two Rupees per month per head added to the income of India would mean better bodies, better breed of men, and more of education for the entire country which no patriot can allow to be neglected any longer.

(3) In the third place, India governed by her own people, will save the huge drain from India of millions of rupees which would add to the general well-being of the people. The excessive cost of the British government of India would be eliminated. More Indians will find employment in the army and other services, and this will hasten the dawn of a better day for India.

(4) The vicious separatist tendencies towards Hindu India and Muslim India, which have been reinforced by the existence of a third party, will disappear as if by magic, and a united India will a rise, which no nation can safely insult and humiliate.

(5) Even if, owing to the withdrawal of the British from India, chaos arises in the country, it will be only a passing trouble, and India will emerge from it as a united powerful nation just as England did after the withdrawal of the Romans when temporarily she was overrun by Picts and Scots and other savage tribes. In any case India is convinced that "Good government is no substitute for

self-government," and in the present case we do not concede that we are in the enjoyment of "good" government. Moreover, has the probability of civil wars been ever regarded by the free countries of the world as an argument against their fitness to enjoy independence? Have Britain, America, France not known civil wars, and has any one dared to say that because of these civil wars, these countries should be held in political subservience to other nations?

(6) India has governed itself for over 5000 years and has been happy and prosperous in spite of wars. Why cannot a cultured nation do that again?

(7) An independent India will be able to spend more on really nation-building departments like education, and put every child to school, as it has not been able to do during the 150 years of British rule. The percentage of literates in India even after a century and a half of British rule is only 8 p. c. or so. Japan under her own government was able to produce cent per cent literacy in 40 years, and Soviet Russia in 20 years. India can do that only under an undiluted national government.

(8) An independent India will revive her indigenous systems of village self-government, education, medicine, arts and craft which suit the genius of the race and her requirements. These have fallen into disuse or been driven out of use by preferential treatment given to alien systems.

(9) India has a civilisation and an ages-long culture of her own which she can diffuse to the world only as an independent nation commanding the respect of the world. As Britain's lackey in international councils and conferences, with nominated representatives, it only disgraces itself instead of making an effective contribution towards the enrichment of world culture or the achievement of peace.

(10) India will permit her people to arm themselves and create an army and navy and air force which will always be an effective deterrent to aggressive proclivities among the nations of the world. Her present emasculation, long-continued under British rule, will cease as soon as India is free.

(11) As a result of all this, India will be freed from the present crushing sense of frustration, of inferiority, of the dwarfing of her moral and mental stature. She will be an equal among equals throughout the world, and no nation would dare to insult her as some now do because she is helpless in the hands of another nation.

(12) The financial investments of England in India can be easily safeguarded by a national government under a treaty. But the War has reduced the debt of India to England almost to zero, and the balance in favour of India just at present is enough to wipe out all England's financial stakes in the country. Moreover, Britain's financial investments in some of the South American states are almost as great as they are in India but Great Britain has never claimed the right to hold those states in political and economic bondage for that reason as she tries to do in India.

There is, at this time of day, really not much justification for the continuance of British rule in India; and even during the War, independent India friendly to the cause of United Nations as she overwhelmingly is, would help Britain save her own soul, rise before the world in moral stature, and thus put herself immediately in harmony with those unseen world forces which are steadily but irresistibly shaping a new world on the ashes of Fascism, Nazism, Imperialism, and the so-called "Co-Prosperity" cant.

3. Political Organisations in India. The state of political parties in India is, naturally, not very clear to the foreign visitors, though they have a vague idea of an organisation known as the National Congress, of which Mahatma Gandhi and Pandit Jawaherlal Nehru are the most outstanding leaders. In a vast country like India, with an immense variety of races and religions, it would be nothing short of a miracle if politics conformed to the mould and pattern of one party. There are Democrats and Republicans in the U. S. A., the Conservatives, Liberals and Laborites in Great Britain, so also in all other politically virile countries of the world. Here in India, apart from the Labour

organisation, the Socialists, the Communists and other sectional parties as the Justice Party in Madras, there are three main political organisations—(i) THE INDIAN NATIONAL CONGRESS, (ii) the Hindu Mahasabha, and (iii) The Muslim League. Of these the first is by far the largest in numbers and the most powerful in influence among the intelligentsia and the masses. Starting in 1884 at the suggestion of a retired British member of the Indian Civil Service, Mr. Allan Octavian Hume, the Congress was intended to crystallize the vague feelings of unrest in the country into tangible grievances for redressal. It was to be a symbol of India's protest against the evils of British administration in India, as also a symbol of India's desire to obtain redressal by peaceful and constitutional means. It aimed, at the start, also to give impetus to the movements of internal reform. But the history of the Congress as a registrar of grievances and the producer of pious resolutions for annual consumption of the British bureaucracy was looked upon with suspicion by the younger generation of patriots, and there arose in 1907, within the ranks of the Congress, a right wing and a left wing. The right wing, goaded into action by the extremists, adopted a more vigorous outlook on national affairs; and this was seen in a new enunciation of aims which stated definitely that, "the object of the Indian National Congress was the attainment by the people of India of a system of government similar to that enjoyed by the self-governing members of the British Empire, and a participation by them in the rights and responsibilities of the Empire on equal terms with those members." It was also laid down what means were to be adopted for the attainment of this object. But emphasis was still laid on "Constitutional" methods, which in practice meant petitions and resolutions, nothing beyond that. The extreme section of the Congress, however, had no use for these effete methods of wresting power from strong alien hands, and they resorted to the awakening of mass consciousness in the country. Great leaders like Mr. Bal Gangadhar Tilak, Lala Lajpat Rai, and Mr. Bepin Chandra Pal went from one part of the country

to another rousing the masses, and suffering all the penalties of dynamic patriotism—long-term imprisonments, repeated arrests, exiles to foreign lands (Lala Lajpat Rai had to seek shelter in the U. S. A. for a number of years). This synchronised with a widespread outbreak of anarchist crimes against British officials and Indian loyalists. An era of ruthless repression followed, and was answered by further open or underground terrorist activities on the part of Indian patriots. On this scene of violence on both sides, came the pacific Mahatma Gandhi with a great reputation gained in South Africa by a struggle against the white government which had tried to impose galling invidious restrictions on the civic and economic rights of the Indian population. A united Congress had already been held in 1916 at Lucknow, where the moderates and extremists had come together, and by 1920 Mahatma Gandhi began to dominate the councils and activities of this united national organisation. The new leadership made a radical departure from the old ideology of "Constitutional" methods. Defiance of unrighteous or oppressive laws was now regarded as a legitimate method for achieving political objects, but emphasis was laid on "peaceful" methods, thus attempting to eschew "violence" from the field of politics. But even this new gospel seemed to take India no farther on the road to freedom, and in a spirit of hopeless frustration, the Congress passed in the year 1927, a resolution adopting independence as the goal of India. In 1928, it agreed to accept Dominion Status, if it was granted before the end of the year 1929. In 1930 was started a widespread movement for civil disobedience which not only shook British Imperialism in India to its foundations but called the attention of the entire world to India and its problems. A truce was called in 1931 by the two parties engaged in the titanic struggle, and Mahatma Gandhi was called to England to attend a Round Table Conference for the settlement of the Indian problem. This proved a fiasco, and as soon as Mahatma Gandhi returned from England, he was clapped into jail, and a stern campaign of suppression conducted by the British Government in India reduced the

Congress to a state of helplessness for a time. The British Government in the meanwhile passed a new Act (1935) for the government of India, which gave "autonomy" to provinces and promised a federal government in the centre. In the elections that followed, the suppressed and repressed and depressed Congress swept the polls in 7 provinces out of 11, and in the rest held a key position in the party balance in the Legislative Assemblies. The Congress, after demanding assurances of non-interference from the British Government, formed the government of 7 provinces, though the Central Government was still retained as the close preserve of old bureaucracy. Just when the nation-building work which the Congress Ministries inaugurated was beginning to fructify, the world war brought about a new state of political stalemate. The Congress was naturally wroth at the way India, unlike other parts of the British Empire, was dragged into War without even so much as a formal consent of the legislatures in the country, and the Congress Ministers resigning on principle, undiluted autocracy became the order of the day in India as far as the administration in the provinces and in the centre was concerned. The cloak of democracy was cast aside, and the Congress became His Majesty's opposition in the country. It started token civil resistance against the Government, and thousands went to jail as a consequence. From this time, one attempt after another was made to solve the deadlock, but all attempts including those of Sir Stafford Cripps failed because what was being offered to India was not real power for galvanizing the country into a stupendous war effort for Indian independence, but a few prize posts to nominees of the Government. The Congress felt truthfully that it could not make itself responsible for worthy war-effort while the machinery of government was still in the stiff old hands of a visionless bureaucracy in India or an unimaginative directorship of the India Office in England. In these conditions, war in India could not be made to appear to the people of India as the people's war and it would rouse no enthusiasm in spite of the overwhelming anti-Axis ideology of the Congress. The Congress, knowing the dangers of

political drift in the midst of an impending invasion of India by Japan, decided that it shoud bring pressure on the Government of India and Great Britain to realize the situation betimes and allow the Congress or a realy National Government to function in the interest of the United Nations. But before the Congress had given any occasion for a swift "Counter" blow, and before Gandhi's request for a last-minute interview with the Viceroy could reach the Viceroy, the entire Congress organisation was given blow after blow as a rebel body and all the leaders were safely lodged behind the prison bars...and there they remain now. The people of India, in a state of natural frenzy at the arrest of national leaders resorted to acts of violence all over the country, and these as naturally were met by a programme of stern suppression. What will be the future of the Congress and its capacity to emancipate India is what the future will decide, but the spirit of national resistance to encroachments cf Imperialism on the culture, self-respect and material prosperity of the people which the Congress has brought into birth will never die, and all the well-wishers of India and Great Britain would be happy if Great Britain could realize the facts of the situation early enough.

The other great political organisation in India is the **All-India Muslim League**, with Mr. Jinnah as the virtually permanent President. This organisation, starting in 1906 as a nationalist body, had as one of its main objects the special furtherance of Muslim interests in the country. Mr. Jinnah who was once a Congressman rose rapidly into prominence, and was able to persuade the National Congress to agree to what is known as the Lucknow Pact of 1916. According to the pact, the Muslim minority was to be given special weightage of numbers in the provincial and central legislatures. The appetite for power, beyond the limits of numerical strength, having been whetted; the Muslim League started a policy of continually increasing demands for more and more privileges and greater share in the government of the country. This naturally widened the gulf between the Congress and the League. The

Congress taking its stand on the fact that it is a national body working for the good of the nation as a whole, could not possibly go on appeasing the Muslim League at the expense of the other sections of the population. It could not, for instance, be blind to the interests of merit and efficiency and agree that Muslims must have a fixed ratio in all the branches and grades of public services. It could not agree to the Muslim demand of nearly 50 percent representation in the Central Legislature, and thus reduce the Hindu majority to a virtual minority. The British government, however, played the game of communalism by agreeing to give Muslims separate electorates in which Muslims voted for Muslims only, and a number of seats in the legislatures were reserved for Muslims. This game has gone on for some time, and now the Muslim League has put forward a fantastic project of "Pakistan", i. e. partitioning of the country into independent Muslim and Hindu States. Mr. Jinnah has, in spite of many attempts to elicit the details of the scheme in its financial and other aspects, never enlightened the Congress and the public about the exact nature and implications of the scheme. In the meanwhile, he opposes every attempt on the part of the British government to come to terms with the Congress, and the British government broadcasts to the world the story of India's incapacity to be united as to its national demands. It allows the Muslim League, without much justification, to torpedo all schemes of national independence, and no advance can be made as long as this is the attitude of the British government.

The Hindu Mahasabha. The third great political organisation in India, serves the special interests of the Hindu community as the League serves the special interests of the Muslim community. It owes its origin to the organisation of the Muslim League and its excessive political demands. At several stages in the career of the Congress, the Congress has shown weakness in its desire to come to a settlement with the Muslim League, and in so doing has seemed to be willing to sacrifice the interests of the Hindu community. The Mahasabha resists all such agreements

as would give weightage to the Muslims at the expense of the Hindus, but demands no weightage for the Hindus at the expense of Muslims. It is as national in outlook and ideology as the National Congress and demands complete independence for the country as one of the principal planks in its political platform. It vehemently opposes the scheme of Pakistan, and will have no divided India. It is prepared to submit the problems of Muslims and other minorities to an impartial international tribunal and abide by its verdict, which the Muslim League has never been willing to do. It accepts the challenge of the Muslim League when it threatens civil war if its exaggerated claims are not accepted by the Congress and the Mahasabha. The president of the Hindu Mahasabha is a veteran patriot, Vir (Hero) Savarkar, who has suffered long incarceration for the sake of the country, as all the leaders of the Congress have done, which almost no leader of the Muslim League has so far done.

Among the other political organisations in the country may be mentioned the Indian Liberal Federation (moderates), the Azad Muslims (more or less Congress minded), the Shromani Akali Dal (Sikh political body with Congress leanings), Parsi Rajkya Parishad (with leanings to the Congress politics), the Justice Party in Madras, the Depressed Class Organisations (some extreme, some moderate), Mumins (Congress-minded), Shias (Muslims but Congress-minded).

But all parties are united in demanding Dominion Status or complete independence, most of them immediately in the interest of war-victory itself.

CHAPTER IV.

Mahatma Gandhi

No account of the "India of Today" can be complete without an explanation of that enigma and wonder whom we revere as the symbol of India's awakened soul, and her future mission as World-Saviour—Mahatma Gandhi, I shall not deal here with the details of his life. I shall reproduce only an explanation of Mahatma's creed, as contained in his letter to all Englishmen, in his defence statement in a court of law, and in his view of politics.

1. **Gandhi's Creed.** This is what Mahatma Gandhi wrote in 1922 to the American periodical, "Reality" about his gospel of Non-violence :—

Non-violence is the first article of my faith: It is the last article of my creed.

Non-violence is the law of our species as violence is the law of the brute. The spirit lies dormant in the brute and he knows no law but that of physical force. The dignity of man requires obedience to a higher law—the strength of the spirit.

Non-violence is a perfect state. It is the goal towards which all mankind moves, naturally though unconsciously.

Non-violence is the way to freedom—not the forced non-violence of the slave, but the willing non-violence of the brave and free.

AHIMSA; in its negative form, means not injuring any living being—whether by body or mind. In its positive form, it means the largest love—the greatest charity... This active Ahimsa necessarily includes truth and fearlessness.

If the world believes in the existence of a soul, it must be recognized that soul-force is better than body-force: it is the sacred principle of love that moves mountains.

Love is the same as the force of the soul or truth—it is Truth. We have evidence of its working at every step. The universe would disappear without that force.

Truth must always be simple. And nothing that is simple or truthful admits of violence.

God is, even though the world deny him, Truth stands even though there be no public support. It is self-sustained.

No country can afford to build injustice into its walls. Such material is worthless and will bring disaster. A midst all the conflicting interests of the day, this, at any rate, should be clear: "Righteousness exalteth a nation."

Generally we answer abuse with which a slap. A slap is returned with a double slap. The latter is followed by a kick, the kick by a bullet, and so the circle of sin widens.

Restraint is the law of our being. For, highest perfection is unattainable without highest restraint.

There is a higher court than the courts of Justice, and that is the court of the conscience. It supersedes all other courts.

The interests of my country are identical with my religion.

True religion is not formal religion or customary religion, but that which underlies all religions—a religion which brings man face to face with his Maker.

Passive resistance has come to stay. Thank God for that—it is the herald of peace.

The "passive resistance" movement is in reality not a trade dispute nor a political move. These are incidents of the struggle. It is in reality the sign of the awakening of the Asiatics to a sense of their manhood—the token that they do not mean to play a servile or degraded part in our society. This is the wonderful vision that Government and churches alike have failed to see.

Passive resistance is an all-sided sword; it can be used in any way; it blesses him who uses it and him against whom it is used without drawing a drop of blood; it produces far-reaching results. It never rusts and cannot be stolen. Competition between passive resisters does not exhaust them. The sword of passive resistance does not require a scabbard and one cannot forcibly be dispossessed of it.

Non-co-operation is a process of evolving strength and self-reliance.

Non-co-operation is a universal doctrine, because it is as applicable to family relations as to any other. It means nothing less than training in self-sacrifice.

Non-co-operation cannot be carried on except in an atmosphere of non-violence. Non-co-operation is non-violence.

REJECTION is as much of an ideal as the acceptance of a thing. It is as necessary to reject untruth as it is to accept truth! All religions teach that two opposite forces act upon us, and that the human endeavour

in a series of eternal rejections and acceptances Non-co-operation with evil is as much a duty as co-operation with good.

The hardest fibre must melt in the fire of Love. I cannot be dislodged from my position because I know this. When other natures do not respond, the fire is not strong enough—if it is there at all.

2. Gandhi's Letter to Every Englishman in India.
Dear Friend—I wish that every Englishman will see this appeal and give thoughtful attention to it.

Let me introduce myself to you. In my humble opinion, no Indian has co-operated with the British Government more than I have for an unbroken period of 29 years of public life in the face of circumstances that might well have turned any other man into a rebel. I ask you to believe me when I tell you that my co-operation was not based on fear of the punishments provided by your laws or any other selfish motives. It was free and voluntary co-operation based on the belief that the sum total of the activity of the British Government was for the benefit of India. I put my life in peril four times for the sake of the Empire—at the time of the Boer War when I was in charge of the ambulance corps whose work was mentioned in General Buller's dispatches; at the time of the Zulu revolt in Natal when I was in charge of a similar corps; at the time of the commencement of the late war when I raised an ambulance corps and as a result of the strenuous training had a severe attack of pleurisy; and lastly, in fulfilment of my promise to Lord Chelmsford at the War Conference in Delhi, I threw myself in such an active recruiting campaign in Kaira district, involving long and trying marches, that I had an attack of dysentery which proved almost fatal. I did all this in the full belief that acts such as mine must gain for my country an equal status in the Empire. So late as last December I pleaded hard for a trustful co-operation. I fully believed that Mr. Lloyd George would redeem his promise to the Mussulmans and that the revelations of the official atrocities in the Punjab

would secure full reparation for the Punjabis. But the treachery of Mr. Lloyd George and its appreciation by you, and the condonation of the Punjab atrocities have completely shattered my faith in the good intentions of the government and the nation which is supporting it.

But though my faith in your good intentions is gone, I recognize your bravery, and I know that what you will not yield to justice and reason you will gladly yield to bravery.

See what this Empire means to India.

Exploitation of India's resources for the benefit of Great Britain.

An over-increasing military expenditure, and a civil service the most expensive in the world.

Extravagant working of every department in utter disregard of India's poverty.

Disarmament and consequent emasculation of a whole nation lest an armed nation might imperil the lives of a handful of you in our midst.

Traffic in intoxicating liquors and drugs for the purpose of sustaining a top heavy administration.

Progressive repressive legislation in order to suppress an ever-growing agitation seeking to give expression to a nation's agony.

Degrading treatment of Indians residing in your Dominions, and

Yo have shown total disregard of our feelings by glorifying the Punjab administration and flouting the Mussulman sentiment.

I know you would not mind if we could fight and wrest the sceptre from your hands. You know that we are powerless to do that, you have insured our incapacity to fight in open and honourable battle. Bravery on the battlefield is impossible for us. Bravery of the soul still remains open to us. I know you will respond to that also. I am engaged in evoking that bravery. Non-co-operation means nothing less than training in self-sacrifice. Why should we co-operate with you when we know that. by you

administration of this great country we are being daily enslaved in an increasing degree? This response of the people of my appeal is not due to my personality. I would like you to dismiss me and for that matter the Ali Brother's too, from your consideration. My personality will fail to evoke any response to an anti-Muslim cry if I were foolish enough to raise it, as the magic name of the Ali Brothers would fail to inspire the Mussulmans with enthusiasm if they were madly to raise an anti-Hindu cry. People flock in their thousands to listen to us because we to-day represent the voice of a nation groaning under your iron heels. The Ali Brothers were your friends as I was, and still am. I would not raise my hand to bear any ill-will towards you. I would not raise my hand against you even if I had the power. I except to conquer you only by my suffering. The Ali Brothers would certainly draw the sword, if they could, in defence of their religion and their country. But they and I have made common cause with the people of India in their attempt to voice their feelings and to find a remedy for their distress.

You are in search of a remedy to suppress this rising ebullition of national feeling. I venture to suggest to you that the only way to suppress it is to remove the causes. You have yet the power. You can repent of the wrongs done to Indians. You can compel Mr. Lloyd George to redeem his promises. I assure you he has kept many escape-doors. You can compel the Viceroy to retire in favour of a better one, you can revise your ideas about Sir Michel O'Dwyer and General Dyer. You can compel the Government to summon a conference of the recognized leaders of the people, duly elected by them and representing all shades of opinion, so as to devise means for granting "Swaraj" in accordance with the wishes of the people of India.

But this you cannot do unless you consider every Indian to be in reality your equal and brother. I ask for no patronage, I merely point out to you, as a friend, an honourable solution of a grave problem. The other solution, namely, repression, is open to you. I prophesy that

it will fail. It has begun already. The Government has already imprisoned two brave men of Panipat for holding and expressing their opinions freely. Another is on his trial in Lahore for having expressed similar opinions. One in the Oudh district is already imprisoned. Another awaits judgement. You should know what is going on in your midst. Our propoganda is being carried on in anticipation of repression. I invite you respectfully to choose the better way and make common cause with the people of India whose salt you are eating. To seek to thwart their aspirations is disloyal to the country. Yours, etc. Dec. 1920.

3. **Modern Politics.** Present day politics are based on certain ideas and principles which are not necessarily connected with ideas and principles, right doing or righteous conduct. Government is conducted more or less like a game of chess. Success sanctifies its politics; failure spells its condemnation.

The non-co-operation movement seeks to deliver politics from the bondage of non-morality or immorality to which it is committed. The non-co-operation movement, therefore, must seek its inspiration not from the current methods of Western political conduct and life, but from what may be called eternal verities.

How did the non-co-operation movement originate? It was found that the Government was powerless to step aside from a course of conduct which both the non-co-operators and the co-operators have pronounced to be unrighteous and disastrous and alike to the higher life of the people and that of the Government. Was it hate that prompted the movement? So long as the desire of the people is to prevent the committal or perpetuation of Government wrong-doing, there could be no hate. Hate comes in directly the people's struggle is no longer a moral struggle but degenerates into a communal or racial one. The Government has been guilty of not coming up to the standard of right-doing which was expected by the people in the matter of the Punjab and the Khilafat. A politically helpless people would necessarily nurse in their breast their hatred against the wrong-doer. This hatred

be eradicated; so the fight had to be transferred from the lower political plane to the higher moral or spiritual plane. Such a transference is good both for the people and the Government.

The Government is unmoral or nonmoral because it is a system, and a system has no soul and may be directed equally to the perpetuation of a wrong or a right. So also Law and Order are soulless qualities. Law introduces uniformity in the relation of individual to individual; uniformity is essential and we may almost take it that it is more essential for law to be *certain* than to be *just*. But for human beings who want to live a free moral life, a law must above all things be a *just* law. Modern politics makes a fetish of law merely because it is law. A system of government which produces a sense of helplessness among a people, which emasculates or terrorizes, must not be inveighed against, because it is *by law established*, and you are guilty of sedition because by inveighing against it you stir up disaffection. So long as the law exists, you are bound to bend the knee to it. And you must not seek to oust one unjust law, you must not wage a moral war against it, for you are guilty of sedition—whether overt consequences of violence follow or not. The alternative left for you is to get behind each law and direct a flank attack: you are free only to proceed politically, through the channels of memorializing, of interpellating, of drawing attention by the motions in councils and by political agitation. In the West therefore, politics are daily getting degraded because the custodians of religion and morality among the Western people, the Church and the Clergy, are kept in their places muzzled for fear of trenching upon the domain of the law, not the moral law or the scriptural law but the political law—the Law and the Constitution. In this way, the collective life of the modern people who swear by the Law as against morality has been steadily going downwards. Law cannot be an end in itself, so when it can be shown that law is unjust the state, if it does not or cannot abrogate it forthwith, must see to it that no court of law should pronounce a man guilty of violating such a law.

And so also, there should be no fetish made of the doctrine of Order. For Order also is a means to a higher end, and when that higher end is jeopardized, the plea for Order fails. Order exists for the protection of higher life—moral life of human beings, for it is clear that not life but only death is orderly.

When, therefore, Law and Order are weighed in the balance of righteousness and of the living forces of life itself and are not found wanting, they must be welcomed with open arms, and cherished and nourished with all possible care and tenderness. But when Law and Order are instrumental in promoting a peace which is the peace of death, of steady deterioration of the forces of life, of a helpless subjection to the forces of wrong-doing, or a helpless drifting along, then no code of politics should stand in the way of all possible moral and peaceful efforts on the part of a people to shake off the spirit of enslavement that may have overtaken it.

So politics in India must not follow in open blindness of spirit the path which has been taken by it in the West, —the path of soulless materialism. The present non-co-operation movement must therefore irretrievably plant its feet on the vital foundations of moral doing and of absolute not to yield an inch when such yielding means the degradation of the higher spirit of the divine in us. *March 1920.*

4. Gandhi's Statement before the Court which sentenced him to six year's Imprisonment. "I owe it, perhaps, to the Indian public and to the public in England to placate which this prosecution is mainly taken up that I should explain why from a staunch loyalist and co-operator I have become an uncompromising disaffectionist and non-co-operator. To the court, too, I should say why I plead guilty to the charge of promoting disaffection toward the government established by law in India.

"My public life began in 1893 in South troubled weather. My first contact with British in that country was not of a happy character. I

that as a man and an Indian I had no rights. More correctly, I discovered that I had no rights as a man because I was an Indian.

"But I was not baffled. I thought that this treatment of Indians was an excrescence upon a system that was intrinsically and mainly good. I gave the government my voluntary and hearty co-operation, criticising it freely where I felt it was faulty but never wishing its destruction.

Consequently when the existence of the Empire was threatened in 1899 by the Boer challenge, I offered my services to it, raised a volunteer ambulance corps and served at several actions that took place for the relief of Lady Smith. Similarly in 1906, at the time of the Zulu revolt I raised a stretcher-bearer party and served till the end of the 'rebellion.' On both these occasions I received medals and was even mentioned in despatches. For my work in South Africa I was given by Lord Harding a Kaiser-e-Hind Gold Medal. When the war broke out in 1914 between England and Germany I raised a volunteer ambulance corps in London consisting of the then resident Indians in London, chiefly students. Its work was acknowledged by the authorities to be valuable. Lastly in India when a special appeal was made at the War Conference in Delhi in 1918 by Lord Chelmsford for recruits, I struggled at the cost of my health to raise a corps in Kheda and the response was being made when the hostilities ceased and orders were received that no more recruits were wanted. In all these efforts at service I was actuated by the belief that it was possible by such services to gain full equality in the Empire for my countrymen.

"The first shock came in the shape of the Rowlatt Act, a law designed to rob the people of all real freedom. I felt called upon to lead an intensive agitation against it. Then followed the Punjab horrors, beginning with the massacre at Jallianwala Bagh and culminating in crawling orders, public floggings and other indescribable humiliations. I discovered too that the plighted word of the Prime Minister to the Mussalmans of India regarding the integrity

of Turkey and the holy places of Islam was not likely to be fulfilled. But in spite of the forebodings and the grave warnings of friends, at the Amritsar Congress in 1919, I sought for co-operation and working the Montagu-Chelmsford reforms, hoping that the Prime Minister would redeem his promise to the Indian Mussalmans, that the reforms, inadequate and unsatisfactory though they were, marked a new era of hope in the life of India.

"But all that hope was shattered. The Khilafat promise was not to be redeemed. The Punjab crime was white-washed and most culprits went not only unpunished but remained in service and some continued to draw pensions from the Indian revenue, and in some cases were even rewarded. I saw too that not only did the reforms not mark a change of heart, but they were only a method of further draining India of her wealth and of prolonging her servitude.

"I came reluctantly to the conclusion that the British connection had made India more helpless than she ever was before politically and economically. A disarmed India has no power of resistance against any aggressor if she wanted to engage in an armed conflict with him. So much is this the case that some of our best men consider that India must take generations before she can achieve the Dominion status. She has become so poor that she has little power of resisting famines. Before the British advent, India spun and wove in her millions of cottages just the supplement she needed for adding to her meagre agricultural resources. This cottage industry, so vital to India's existence, has been ruined by incredibly heartless and inhuman processes as described by English witnesses. Little do town-dwellers know how the semi-starved masses of India are slowly sinking to lifelessness. Little do they know that their miserable comfort represents the brokerage they get for the work they do for the foreign exploiter, that the profits and the brokerage are sucked from the masses. Little do they realise that the government established by law in British India is carried on for this

exploitation of the masses. No sophistry, no jugglery in figures, can explain away the evidence that the skeletons in many villages present to the naked eye."

"I have no doubt whatsoever that both England and the town-dwellers of India will have to answer, if there is a God above, for this crime against humanity which is perhaps unequalled in history. The law itself in this country has been used to serve the foreign exploiter. My unbiased examination of the Punjab martial law cases has led me to believe that at least 95 per cent of convictions were wholly bad. My experience of political cases in India leads me to the conclusion that in nine out of every ten the condemned men were totally innocent. Their crime consisted in the love of their country. In 99 out of 100 justice has been denied to Indians as against Europeans in the courts of India. This is not an exaggerated picture. It is the experience of almost every Indian who has had anything to do with such cases. In my opinion, the administration of the law is thus prostituted consciously or unconsciously for the benefit of the exploiter.

"The greatest misfortune is that Englishmen and their Indian associates in the administration of the country do not know that they are engaged in the crime I have attempted to describe. I am satisfied that many Englishmen and Indian officials honestly believe that they are administering one of the best systems devised in the world and that India is making steady, though slow progress. They do not know that a subtle but effective system of terrorism and an organized display of force on the one hand, and the deprivation of all powers of retaliation or self-defence on the other, have emasculated the people and induced in them the habit of simulation. This awful habit has added to the ignorance and the self-deception of the administrators. Section 124A, under which I am happily charged, is perhaps the prince among the political sections of the Indian Penal Code designed to suppress the liberty of the citizen.

Affection cannot be manufactured or regulated by law. If one has no affection for a person or system, one should

be free to give the fullest expression to his disaffection, so long as he does not contemplate, promote or incite to violence. But the section under which Mr. Bunker and I are charged is one under which mere promotion of disaffection is a crime. I have studied some of the cases tried under it and I know that some of the most loved of India's patriots have been convicted under it. I consider it a privilege, therefore, to be charged under the section. I have endeavoured to give in their briefest outline the reasons for my disaffection. I have no personal ill-will against any single administrator, much less can I have any disaffection towards the King's person. But I hold it to be a virtue to be disaffected towards a government which in its totality has done more harm to India than any previous system. India is less manly under the British rule than she ever was before. Holding such belief, I consider it to be a sin to have affection for the system. And it has been a precious privilege for me to be able to write what I have in the various articles tendered in evidence against me.

"In fact, I believe that I have rendered a service to India and England by showing in non-co-operation the way out of the unnatural state in which both are living. In my humble opinion, non-co-operation is good. But in the past non-co-operation has been deliberately expressed in violence to the evil-doer. I am endeavouring to show to my countryman that violent non-co-operating only multiplies evil, and that, as evil can only be sustained by violence, withdrawal of support of evil requires complete abstention from violence. Non-violence implies voluntary submission to the penalty for non-co-operation with evil. I am here, therefore, to invite and submit cheerfully to the highest penalty that can be inflicted upon me for what in law is a deliberate crime, but what appears to me to be the highest duty of a citizen. The only course open to you, the Judge, is either to resign your post, and thus dissociate yourself from evil, if you feel that the law you are called upon to administer is an evil and that in reality I am innocent; or to inflict upon me the severest penalty, if you believe that the system and the law you are assisting

to administer are good for the people of this country, and that my activity is therefore, injurious to the public weal."

CHAPTER V

Some Customs and Manners.

The cities of India present quite an ethnic pageant to the people from the West, and naturally a large number of customs and manners amuse them on account of their peculiar novelty. Some of these are mentioned below:—

1. **Purdah System** is the name of a peculiar institution in the Muslim world. It is organized on the principle of female chastity, and screens women from public gaze and from any contacts with the males excepting in the very narrowest circle of close relations. The Westerners occasionally see some closed things walking the streets, and just where the face ought to be, there is a perforated piece of cloth behind which are the eyes of a woman who sees all but would regard it a sacrilege if somebody else saw her face. Turkey, a leader among the Muslim states of the world, has not only abolished this institution but penalized it, and among the Muslims of India too, it is confined to the middle and upper classes. The most highly educated among these are discarding the veil. Among the Hindus, there is hardly any *purdah*. But the idea of female chastity is so strong in India and in the East generally that it is difficult for the Westerners to pick up an educated girl and make friends with her and go on picnics with her except in the company of her relations. Even in their own circle, there is no such thing as a girl friend going about alone with a boy friend—and with strangers, naturally, even the highest-bred and highest educated girls would be extremely reserved except in company. This is a point which the American and British war visitors to India must bear specially in mind. Conventions of society are different in different countries, and just as we Indians would not violate the conventions of Western society in the West, our friends from the West must respect the conventions of the East in the East.

2. **Marriage in India.** With the exception of a few cases among the highly-educated classes, and many in the lower classes, marriage in India is a choice not made by the boy and the girl but by the parents of the boy and girl. Consent of the boys and girls is taken or their wishes ascertained, but it is the parents who take the initiative in making selections. After the selection and its confirmation, there is no such thing as wooing. The boy and the girl do not meet till they are joined in wedlock. That the system has generally succeeded is clear from the fact that there are fewer unhappy marriages in India than in the West. The boy and the girl, by old traditions, are moulded into a right attitude—that they are born for each other and they must submit to the disciplines of married life, and that serving each other with devotion and accommodating each other in spite of divergences in outlook and habits is the best of spiritual training. Marriage is not a contract in India, but a sacrament, and most men and women attempt to live the married life in that consciousness. The marriage ceremonial, among the Hindus particularly, is designed to impress upon the pair and the gathered community, the sacredness of the occasion. Divorce, therefore, has no place in the Hindu society, except under the most exceptional circumstances. A mere harsh word spoken by one to another cannot conceivably be regarded in India as adequate justification for separation. Life of children, therefore, in India is, in spite of poverty, happy, for they are in most homes saved the sorry spectacle of easy and frequent quarrelling between the parents. The husband must tenderly care for a paralytic wife, and the wife will go through the daily anguish of a drunkard's life without complaint. No wonder this ideal of complete dedication expressed itself in ancient times in the institution of *Sati*, i. e. the wife voluntarily burning herself with her dead husband, or the institution of *Jouhar* when hundreds of wives of Rajput warriors flung themselves *en masse* into a huge funeral pyre as soon as news was brought that the battle had gone against their warrior husbands outside the fortress walls.

3. **Child Marriage** which is held up by propagandists in the West as a blot on Indian civilisation is still largely prevalent in the country side—but there is a religious and physiological sanction for it. In the first place, on behalf of the protagonists it is argued that it is only when the boy and the girl are in that stage of life when they can still be moulded to each other's outlooks that they should be brought together in marriage. At a later stage, each has hardened into habits and outlooks which will be difficult to modify. If the pair must live harmoniously, they must have the opportunity to mould each other's thoughts, and have a preparatory period of adjustments. And it is known that the boy and girl are never allowed to be alone with each other before puberty. The girl lives as a child of the boy's family. They play with each other, quarrel with each other and get reconciled, serve each other and the family. But they live as husband and wife only after they reach the age of puberty. And in India, this age is earlier than in cold countries like England. Even then, there has been a steady improvement in the raising of the age of marriage and in legally fixing up the minimum reasonable age at which girls and boys should marry, and a legislative measure to this effect was pushed through by an Indian Councillor in the teeth of government opposition.

3. **Untouchability.** The old caste system in India, planned on a scientific basis of economic division of society, had its evil side in later times. One class, particularly the Brahmin, arrogated to itself a sacred character to which the touch of the Sudra was pollution, and this tendency grew at one time to criminal excesses. A sudra seeing a Brahmin on the way would turn to another street, for even proximity to him would be pollution—and if the shadow of the pariah fell on the Brahmin there would be terrible trouble, and the Brahmin would go and wash himself. A strict segregation between the classes was observed, particularly in South India, but the Arya Samaj, Brahmo Samaj, Sikhism and other Hindu revivalist movements woke up to this tragedy long before the British Government thought it convenient to do anything in the matter, and even in our

own times, the greatest and the most successful iconoclast in this sphere has been Mahatma Gandhi and not the British government. The Western propagandists have contented themselves simply with seizing this evil of Indian society (not sanctioned by any Indian religion) as a handle with which to turn the machine of vilification against India. The evil is fast dying, if it has not already disappeared beyond recall. But South Africa, a part of the British Empire, still retains a system of practical untouchability in its dealings with Indians.

5. Joint Family System. Whether it is Christians or Muslims or Parsis or Hindus, large families are the rule in India. In one family, living under one roof, the foreign visitor may frequently find a grandfather, four sons with their four wives, a grandson and his wife. The ties of affection in the family are so strong in India that even a grown up son having many children will prefer to remain in the ancestral home with his old father and mother rather than go and have a separate home. They will have one kitchen for the entire family, the resources of all would be pooled together, and except for some personal allowance to each grown up individual, the income and expense would be joint. A son of 50 years will even at that age, in some communities, still bow down to his father and mother every morning and evening—and he will bring all his earnings and place them at the feet of his parents. The whole family will be responsible for the expenses incurred on the marriages, deaths and other occasions in the family—and support even distant relations. Except in towns under the influence of Western civilisation, joint family is still the prevailing arrangement of home life in India.

6. Sacred Animals of India. The cow is the most sacred animal of India. No Hindu will allow it to be butcheted for food, or be beaten. When a cow is too old to be of any use, it is not sold to the slaughter house. It is sent to a Pinjrapore, an institution where all the aged animals are fed and cared for till death. The cow may enter a Hindu's compound, munch a big mouthful from a

roadside green grocer's shop, but it will go unbeaten. It will not be sent to the public pound. And every eleventh day of the lunar month and the new moon day, all pious Hindus purchase quantities of green grass to feed the wandering cows everywhere. This sacredness of the cow has its foundation in the great usefulness of the animal in the agricultural economy of India from times immemorial. The cow helped to plough the land, to turn the water-wheel for irrigation, supplied manure for the farms in the form of dung, and provided rivers of milk, curd and clarified butter which are the very life of India. No wonder the cow is regarded as a creature sent by divine grace to the earth to serve man in many ways—and to the Hindu, to eat the flesh of a cow is an unpardonable sacrilege.

The other sacred animals of India are the monkey in some places in North India, and cobra in the South.

7. Births and Deaths. In a Hindu family, birth of a child is an important occasion. The exact time of birth is immediately noted, and sent to the Brahmin or priest. This time gives to the Brahmin the position of the stars and planets, and he accordingly casts a horoscope for the child. Even the name of the child is determined by the position of the stars at the time of its birth. The naming ceremony takes place with religious rites on the 6th day of birth, when all the relations of the family sit down to a community dinner.

Death in India is attended with a lot of ceremonial. The Hindu, Budhist, Jain and Sikh is cremated with religious rites, the Parsi body is exposed in the Towers of Silence to be devoured by vultures, and all the rest bury the dead. All take the body in procession to the burning ghat or cemetery in accompaniment with a recital of sacred hymns or invocations, and the Hindu dead body with a good deal of music as well. On the third day, bones of the Hindu dead are collected and then either consigned to a running stream in the locality or sent for immersion in the sacred waters in the river Ganges. But the Hindu remembers his dead for a long time. For twelve days after death, there is a regular religious service held

morning and evening where all the relations assemble, a light is kept burning for all these days in the home or in a temple, and Brahmins are fed on about four days in the first year, and on the anniversary of death each subsequent year. The idea behind all this ritual is that the soul of the dead may be illumined and aided in the other world till it can aid itself. These are all aids to easy transition from one state of consciousness to another.

8. Higgling in the Bazzars. One of the peculiarities of shopping in India is the bargaining that takes place at the counter. Sometimes, the first price that is quoted is four times the price that would be ultimately accepted. In bigger towns of India, where the methods of the West have been adopted, there are many shops which have fixed prices. But everywhere else, whether the dealer is facing an Indian or a foreigner, he will quote an exorbitant price at first, and what he will ultimately get is determined partly by what he knows is the minimum he must get and partly by the generosity or acumen or gullibility of the purchaser. This is the practice almost everywhere in the East. It is a battle of wits and a good idler's pastime, to be in the Indian bazaar for some time each day.

9. Sacred Thread and Circumcision. The Hindus, when they reach the age of about five, put on a sacred thread with a lot of ceremonial, and the orthodox among them wear it all their lives. This sacred thread is a sign of second birth, i. e. when he begins to understand his environment and his relations to it, and a new consciousness begins to dawn on him. Without this sacred thread, he can participate in no important religious ceremonies—and cannot even undertake marriage.

Among the Muslims, every boy before he reaches the adult stage is subject to a surgical operation on the skin of his reproductive organ. This is a practice widely prevalent, and was almost universal among the ancient Jews and Samaritans. It is said to be a good aid in the maintenance of sexual hygiene.

10. Fakirs and Sadhus. India is a land, once, of religious mendicancy. In the

country, in the railway trains and trekking along the roads; the visitor will find ash-besmeared almost naked Sadhus and Fakirs, men who are supposed to have renounced all possession and all desire, and who subsist on whatever they can get each day from the charitably disposed men of the world. In some places, they will come and settle and not even call for alms. If some one places a coin on the cloth spread before them, it is all right, otherwise they will sit in contemplation all the while. But the old practice of renunciation when every householder in the last stage of his life was to be a homeless wanderer, has led in these days to abuses, and there are thousands of impostors who are really do-nothings living on the charity of the pious and the credulous. A good deal of respect is still paid to these wandering religious mendicants. Some of them hold discourses for the benefit of the passers by, and are a source of much enlightenment in the life of the spirit. A large number of them, however, are humbugs.

11. **Mysterious India.** In the welter of the world politics today, and all the chaos of materialistic aggressions, competitions and collisions, India has preserved in many unknown places the treasures of spiritual knowledge, the knowledge and practice of Spiritual Life. Only very earnest seekers are admitted to those secret places and submitted to rigid physical, intellectual and spiritual disciplines which develop miraculous powers in the individual. The Westerner is confounded by an occasional exhibition of these wonderful powers made by wandering Fakirs and Yogis, but they are the result of training received in secret schools of Yoga, which are the esoteric side of each religion in India, whether Muslim, Hindu, Buddhist or Jain. They correspond to the ancient "Mysteries" of Egypt.

CHAPTER VI.

Facts, Figures and Comments.

This chapter attempts to give a statistical survey of India in reference to many matters of moment in the country. In some cases, comment accompanies the information, in others it is either redundant or left to the reader.

I. Geographical.

1. Extent and Area.

India is nearly 2,000,000 square miles in area a i. e. twenty five times that of Great Britain, and one sixth of the total area of the British Empire, and one twenty sixth of the entire world. The greatest length of India from Kashmir (north) to Cape Comorin (south) is 2,022 miles, and its greatest breadth from Baluchistan (west) to the borders of Burma (east) nearly 2,100 miles. The coastline is nearly 8000 miles.

This huge area is bounded on the *north* by the lofty Himalayas, the Hindu Kush and Karakoram mountains with Tibet, Nepal and Bhutan as political regions in the north. On the *east*, India is bounded by Burma and Siam and walled off by mountains. On the *west* similarly it has the Sulaiman mountains, Afghanistan and Persia. On the *south*, *south-east* and *south-west* it has the Indian Ocean. These are all natural boundaries so striking that India has always been regarded as a single unit. "There is no part of the world better marked out by nature as a region by itself than India." (*Prof. Chisholm.*)

2. Physical Features.

The coast of India is very little indented, having very few inlets of the sea, and very few islands near the mainland. The shores are mostly shallow, flat and sandy.

The mainland falls into the following five natural regions :

(i) *The Himalayan Region*, 1500 miles long, 150 miles wide and $4\frac{1}{2}$ miles high, forming a double barrier which separates the plains of India from the Central Asiatic plateau in the north. In the west, the mountains open out and form the beautiful valley of Kashmir. This region

contains portions of the provinces of the Punjab, United Provinces, Bengal and Assam.

(ii) *The Western Mountains*, the region of the Hindu Kush and Sulaiman Range. These are arid highlands rising in some places to 10,000 feet, and include the province of Baluchistan and N. W. Frontier Province. The two famous passes—the Khaibar and Bolan—are in these mountains. Till the coming of the European powers to India in the 16th century, all the major invasions of India came through these passes.

(iii) *The Indo Gangetic Plain*. This is a region of lowlands between the Himalayan region and the Deccan plateau (north and south), and between the Western mountains and Burma (west and east). Watered and fertilized by the river systems of the Indus and Ganges, it has been "the heart of India" from the earliest times—the home of religions and empires. It has, more than any other region, shaped the history of India through the ages. This plain extends from Karachi to Calcutta (1,500 miles), and is about 200 miles wide from north to south. It is nowhere more than 1,000 feet above the sea level. The region includes the provinces of Sind, Punjab, Delhi, United Provinces, Bihar and Bengal.

(iv) *The Deccan Plateau*. This portion of India, with an average height of 2,000 feet extends from the southernmost point of India to the Vindhya Mountains in the centre of the Indian continent. It comprises the Vindhya, the Western Ghats and the Eastern Ghats. It includes the provinces of Orissa, Central India, Hyderabad (Deccan), Mysore, Central Provinces and parts of the Bombay and Madras Presidencies as well as portions of Rajputana.

(v) *The Coastal Strip.* On the extreme west and east of the Deccan Plateau are narrow strips of lowland between the Ghats and the sea. These coastal plains are Malabar and Konkan (west), and Coromandel (east). They include parts of the provinces of Bombay and Madras.

3. Political Divisions.

Politically, India is divided into three portions—
 (i) British India, (ii) Indian India, (iii) French and Portuguese territories. The last is a small scattered area, the Portuguese having Goa, Daman and Diu on the western coasts of India, and the French having Pondicherry on the eastern coast, Karaikudi, Mahe and Chandernagore (20 miles off Calcutta). The British India is divided into several provinces, the more important of which have been mentioned above. The Indian India or the States, as they are called, are numerous, comprising practically one third of India. The more important of these Indian States are:—Hyderabad (Deccan), Mysore, Baroda, Kashmir, Travancore, Gwalior, Indore, Blupur, Udaipur, Jodhpur, Bikaner, Jaipur, Patiala.

4. Climate.

"India is a country of many climates. Its great size, the different elevation of its surface, and its varying rainfall, all produce differences of climate. While people on the plains may be half stifled by heat, those on the hills may be glad of a fire. Speaking generally, it may be said to have a tropical climate."

India, influenced by many factors, has three distinct climates—(i) Wet and variable, as in Assam where there is frequent rain and a cold season, (ii) Dry and extremely hot and cold, as in Upper Sind, Western Punjab and Rajputana, the winters here being very cold and summers very hot, (iii) Damp and uniform as in the South of India.

India has three well-defined *seasons*, not four—a hot season from March to May, rainy season from June to end of September, and a dry cold season between November and February.

The *temperature* is widely varied. In the months of March to May, the central portion of India is the hottest, Jacobabad (in Sind) recording 125° in the shade. During these months, Assam is almost the coolest region in India. In South India, the temperatures are more uniform being about 80° all the year round. In the rainy season, the temperatures are not high, while in the cold season, the temperature is lower and lower as we go north till it reaches 50° in the north of the Punjab. Mountains, of course, freeze.

The *Rainfall*, depending chiefly on the south-west monsoons in summer and north-easts in winter, is unequally distributed over the country. The west coast receiving the south-west monsoon brings over 100 inches in most places. The rain-bearing winds blowing direct on the Gato and Khasi Hills in Assam deposit the heaviest rain there (nearly 500 inches in Cherapunji). Western Rajputana, Sind and some portions of the Punjab receive the least rainfall, being hardly 10 inches in a year. The average rainfall of India is 50-inches in a year.

4. Products.

India has a rich alluvial soil in the Indo-Gangetic Plain, and black and red earth on the Deccan Plateau. Rivers, rains, aided by head, produce good crops, and this work has been further improved by an extensive irrigation system. Among the *vegetable products* of India are—Wheat, Rice, Barley, Millets, Maize, Pulses, Cotton, Jute, Indigo, Tea and Coffee, Spices, Tobacco, Opium, Oilseeds, Teak, Rubber, Sandal, Cinchona, Bamboo, Cocoanut. Among the animal products

are Cattle, Buffalo, Sheep, Goat, Horse, Silk worms, the Camel, Ass, Yak, the Lion, Tiger, Leopard, the Wolf, Bear, Deer, Elephant and Monkey. The mineral products of India are chiefly—Coal, Iron, Salt, Gold, Copper, Lead, Tin, Bauxie, Saltpere, Mica, Manganese, Wolfram and Rubies.

6. **Industries** of India are not many, on the modern western scale. Coal Mining, Iron and Steel Works, Jute manufacture, Cement Factories, Cotton industry, Paper Mills, Silks and Woolen—these may be said to be large scale industries, but the rest are small industries, many of them being cottage industries. There are, for instance, Leather Works, Flour Mills, Rice Mills, Shawl and Carpet Industries, Wood and Ivory Works, Soap Factories, etc., etc.

7. **Communications.** India is not highly developed in its means of communication. It has 300,000 miles of roads, inland waterways, coastal shipping, airways, and the Railways—this latter being the most important, there being nearly 40,000 miles of railroad in India. The telegraph and the telephone systems are being developed into a state of efficiency and extensive use.

8. **Trade and Commerce.** The internal trade of India is very large. The external trade is largely in the nature of export of raw goods and import of manufactured goods. The chief articles of export are—cotton, jute, rice, wheat, oil seeds, spices, hides and skins, tea, coffee, lac, wool, silk (mostly to Great Britain, Germany, Japan and the United States). The imports are cotton goods (England), Metals and Machinery (Germany and England), Sugar (Java), Mineral Oil (U. S. A., Persia and Burma), Glass goods (Japan, England, U. S. A. and Germany), Paper (Germany, England, Holland and Norway), Woollens (England), Silks (Japan), Matches (Norway, Sweden and Japan), and Chemicals (England, Germany and U. S. A.)

II. The People.

1. The population of India, according to of 1940 is nearly 400,000,000 nearly one fifth of

world, and three-fourths of the British Empire. This gives a density of about 170 persons per square mile. The most densely peopled areas are the Ganges-Brahmaputra basin, South India and the coastal plains. Some areas in lower Bengal and Bihar are more densely populated than any country in Europe. The thinly populated areas are Rajputana, Sind and Baluchistan.

2. Nearly 90 p. c. of the populations in India lives in villages, only 10 p. c. in the towns. The number of towns with more than 50,000 inhabitants is hardly 75, the number of villages in India being 700,000. Only 19 cities in India have a population of 400,000 and over. Less than 40 have 100,000 and over.

3. The huge population of India is divided, by religion, in the following proportions :—

Hindu	... 230 millions
Muslim	... 75 millions
Budhists	... 12½ millions
Christians	... 6 millions
Sikhs	... 3½ millions
Jains	... 1½ millions
Miscellaneous	... 70 millions

The Hindus form over 68 p. c. of the population, Muslims about 23 p. c. Budhists 3.65 p. c. Christians 1.79 p. c., Sikhs 1.25 p. c., Jains .36 p. c., Parsis .03 p. c. and Jews .01 p. c.

4. The people of India speak about 150 languages and many dialects. In the South we have Tamil, Telugu, Malayaam, Kanarese and Tulu, while in the North, we have Hindustani, Bengali, Punjabi, Uriya, Sindhi, Gujarati, Marathi and Pushtoo. Nearly 200 millions speak Hindustani and another 100 millions understand it.

5. The distribution of population according to occupations is as under :—

a. Producers of raw materials	... 65.84 p. c.
b. Industry	... 10.38 "
c. Domestic servants	... 7.51 "

d.	Trade	...	—	...	5.53	p. c.
c.	Transport	—	—	...	1.65	"
f.	Professions (liberal arts)	...	—	...	1.61	"
g.	Unproductive	...	—	...	1.04	"
h.	Public Administration	...	—	...	0.69	"
i.	Public Force (Army, Navy, Police)	...	—	...	0.56	"
j.	Persons Living on inherited incomes	...	—	...	0.16	"
k.	Miscellaneous	...	—	...	5.03	"

6. Provinces in which the Hindus form a majority in population are Madras, Bombay, Central Provinces, Hyderabad State, all other South States, United Provinces, Bihar, Orissa and Assam. The Muslim majority provinces are Bengal, Punjab, Sind, North-West Frontier, Baluchistan and Kashmir.

Sikhs are largely to be found in the Punjab and Sind, the Parsis only in the Bombay Presidency and Karachi, while the Christians are everywhere in small numbers. Their largest number is in the Madras Presidency. The Catholics and Protestants are nearly fifty fifty. The Europeans in the country total about 170,000, less than one-third being females. The Anglo-Indians are about 140,000, the females being nearly 63,000.

7. On the whole, the number of females in India falls short of males by 10 millions.

8. The total number of married males in India is 84,000,000, and that of females 83,503,000. The total of unmarried males is 86,000,000, and unmarried females 60,500,000. The total number of widowers is 9,000,000 while that of widows 26,000,000. The number of widows among the Hindus is 19,700,000, i.e. nearly 17 p. c., of the entire Hindu female population. Among the Jains, the percentage of widows is the highest, being over 22 p. c., the lowest being among the Christians and Sikhs (10 p. c. and 11 p. c. respectively).

III. Public Health.

1. In 1937, the birth-rate in India was 34.51 persons, while in England it was 15.2, in U. S. A. 13.5, Japan 31.6, in Egypt 44.2, in Palestine 41.6, in

Zealand 16.5, and in Holland 20.2. But the death-rate in India is almost the highest, being 23.6 per thousand, while it is 12 in Great Britain, 10.9 in U. S. A. 16.8 in Japan, Egypt 28.9, Palestine 18.9, Holland 8.7, Australia 9.5.

2. Average duration of human life in India is hardly 27 years while it is over 45 in New Zealand, Holland and Belgium, over 50 in Great Britain, over 60 in U. S. A. and Australia.

3. 43 p. c. of deaths in India take place among children under 5 years of age. For every 164 in a 1000 one-year old infants that die in India, only 60 die in England, 56 in U. S. A., 32 in New Zealand and 107 in Japan. Most of these deaths are caused by preventible debility and respiratory diseases, and fevers. Epidemics of plague, cholera and small-pox take an annual toll of 30,000 to 50,000 each, while malarial fever causes 44 p. c. of all deaths. The enervating effects of malaria are annually spread over one-third of the entire population.

4. The number of handicapped persons in India is as under:—

Insane ...	780,200	males.	380,250	females.
Deaf.Mutes	1,376,800	"	932,150	"
Blind ...	2,847,410	"	3,166,290	"
Lepers ...	1,078,920	"	400,190	"

Imagine over 5 p. c. of the entire population partially or wholly blind, mainly because of lack of protection against glare and dust.

The figures of staggering deaths, longevity and the number of handicapped persons reveal their own tale of vast lack of adequate food for the people, inadequate sanitation and medical aid. To take only one instance, the quantity of quinine as a preventive or cure against malaria, needed in India is 1,050,000 lbs; whereas the quantity used is 200,000 lbs.

5. India has 8,000 hospitals and dispensaries for a population of 400 millions. That works out at 1 hospital or dispensary to every 50,000 persons. In Germany there

is 1 State doctor for every 600 people, and this physician attends free every case at the patient's home. A majority of Indian dispensaries are ill-equipped with staff and medicines, and "stories are told of liquid medicines being poured down from a raised counter into the expectant throats of the patients below."

6. Expenditure on public health and other medical items in India is Rs. 55,000,000. In England it is Rs. 236,000,000 for one sixth the number of human beings. India spends 3 annas per head of the population on this item, while Britain spends Rs. 6 (96 annas) per head.

7. Apart from inadequate medical aid and sanitation, the main reason of India's colossal figures of death rate and disease is inadequate food for the people. An Indian consumes only 1 lb. of food and nutritive drink (like milk) per day, while the Englishman is said to be enjoining about 6 lbs. An Indian consumes only about 8 oz. of milk per head per day, the Englishman over 1 lt., and the American nearly 2 lbs.

8. It is obvious that if the vitality of the people of India is to be increased, and capacity to resist disease and reduced handicaps of deaths and debility on a large scale, better sanitation, better medical aid, reclamation of marshy lands, better food crops, larger milk yield are among the many means to be adopted. These gigantic schemes of national reconstruction can be undertaken only by a Free India passionately devoted to the service of its own people, and not handicapped by numerous financial and economic restrictions.

IV. Agriculture and Industry.

i. Nearly 90 p. c. of the people of India live on agriculture and auxiliary occupations directly or indirectly. This throws an unbearable burden on land, which was never the case in India before the advent of the British. Each peasant has hardly 3.3 acres available for tillage, and considering an average of two dependents, it comes to about 1 acre per head. The British farmer

average about 26 acres, the Canadian 14.0, and the Japanese 4.2 acres. Such low tillage cannot but result in abject poverty.

2. The Indian agriculturist has no subsidiary industries to supplement his meagre income from land, and cannot cultivate more land for the simple reason that though land is available it is allowed to remain a waste. 150,000,000 acres of land are said to be culturable in British India alone, and these would give at least one more acre of tillage to one man.

3. Low productivity of Indian agriculture is another cause of Indian peasant's poverty. This is due to primitive methods of farming, lack of minimum capital needed for seeds manure and machinery, and uncertain water supply. The result is that where U. S. A. produces 200 lbs. of ginned cotton per acre, and Egypt 450, India produces only 93. Egypt's productivity of wheat also is 2½ times that of India. Where Java produces 40 tons of sugar cane per acre, India produces only 10 tons. On an average, it has been calculated that the gross income of an Indian peasant cultivating one acre is Rs. 30 in the year. From this must be deducted Rs. 6 to Rs. 10 as the costs of cultivation, and another Rs. 6 per acre due to the State, the landlord and the creditor. This leaves to the Indian peasant an annual income of Rs. 10 to Rs. 15 only, or one-quarter anna per day, i. e. less than half a cent per day.

4. For this state of affairs, the policies of the Government are not a little responsible. The Government gives very little encouragement to industries to divert the masses from being a burden to the land; it makes little effort to reclaim culturable waste and its expenditure on agriculture is very low in proportion to its receipts from agriculture. India spends Rs. 31 per 100 acres, while Great Britain spends Rs. 1,330 for 1000 acres. While the Indian government spends only Rs. 31 on 1000 acres, it receives from 1000 acres, as much as Rs. 3,500. How does the poor peasant in India manage to live at all with less than half a cent head per as his income? He is steeped

is growing debt. The total indebtedness of the Indian peasant is estimated at Rs. 9,000,000,000 which is 15 times the total land assessment.

5. It is the huge population of nearly 400,000,000 ragged starving people, which the Indian National Congress has been fighting for. And if the Congress wants immediate Swaraj (independence), it is to lift these millions out of rags, illiteracy and starvation, irrespective of whether they are Muslims or Hindus. And if any proof were needed of this mission of the Congress, it is amply afforded by the many ways in which the Congress Ministries in the seven provinces in India tried to ameliorate the lot of peasantry during the brief space of 27 months they were in office. Reductions in land revenue were effected, hereditary rights granted to the peasantry, indebtedness wiped out or halved in some cases, impetus given to village industries to supplement the income of peasants, village libraries and literacy campaigns started, and better sanitation and water supply tried by paid agency as well as voluntary agency of thousands working all over the areas under the inspiration of the Congress.

6. Industrial production in India which would absorb millions of peasantry now crowded on land, is itself very low—and this is tragic when it is remembered that till the beginning of the 18th century, India was still one of the greatest producers of manufactured goods in the world. It is calculated that industrial production per head in India is not more than Rs. 25 annually. In England, Germany, and the United States it is between Rs. 600 and Rs. 1,200. Absence of such industries as automobiles, cycles, radios, heavy machinery, ships, explains the situation. Even needles we are not producing for ourselves. There is an almost limitless field for expansion of industries in the country and it can be done only by National government freed from extraneous purposes in the shaping of the country's destiny.

7. If the National Congress of India cannot influence the policies of the British Government in reg

big industry, it has been doing strenuous work in connection with the revival of home industries under the auspices of the All-India Spinners' Association and All-India Village Industries' Association.

V. Economics of India.

1. The national income and average income per head of the population are very sound tests of the prosperity or poverty of a country. Let us apply these tests to India. The total national income of India is Rs. 18,000,000,000 in a good year. This works out at Rs. 45 per year as the average income per head of population, i.e. about two annas per day. In England, the average income per head is 45 annas a day, i.e. 22 times that of an Indian. It is no wonder, the Indian consumes only 1 lb. of food every day whereas he needs at least 2 lbs. to secure adequate physical well-being. The average consumption of food in Europe is between 3 and 4 lbs. per head of the population.

2. The relationship between Britain and India has been that of the exploiter and the exploited. It is calculated that Britain draws from India an annual tribute of Rs. 1,00,000,000 in the form of dividends on investments, as salaries and pensions, and balance of trade in her favour. This works out at Rs 5 taken annually from every man, woman and child in India. This huge figure invested annually in India and for India would restore the hungry millions to their old well fed and progressive state once again.

3. The costliness of British administration in India is seen from the fact that in a poor country like India, the Viceroy gets a salary of Rs. 21,000 per month, whereas the President of U. S. A. gets a little over Rs. 17,000 per month. The Prime Minister of Great Britain gets one rupee out of every Rs. 100,000 collected in Great Britain, while the Viceroy gets one rupee out of every Rs. 1,000 collected in India. The salary and other allowances of the Viceroy are equal to the earnings of 20,000 Indians, that of the Governors in the major Indian provinces equal to

the earning of 15,000 Indians each. Even the Chief Commissioner of Delhi gets Rs. 3,000 p.m., whereas the Governor of South Dakota gets only Rs. 700 p.m. In contrast to this callous extravagance, the Indian National Congress has fixed the salary of Minister at not more than Rs. 500 p.m. whereas the scale of British administration in India would have enabled them to draw Rs. 3,000 to Rs. 5,000 p.m.

4. Owing to destruction of industries in the past, and their discouragement in the present, a large majority of Indians are unemployed and starving for nearly one-third part of the year. The British Census shows the number of different types of occupation available to Englishmen as 14,000, while three-fourth of the inhabitants of India are directly dependent on one occupation, agriculture. In Britain, only one-tenth of the population are engaged in agriculture, and in the U. S A., only one-third.

5. Statistics of foreign trade also show the bondage of India to Britain. Out of her total imports, in 1937, of Rs. 1,240,000,000 worth of goods, India imported from Britain 40 p.c. In the matter of exports also her share came to 30 p.c. of the entire world exports. As against this, the share of neighbouring countries was, China 1.2 per cent and .8 per cent, Iran 1.4 and .6, Australia .9 per cent and 1.8 per cent, (import and export) respectively.

6. Inside the country, a stupid and unjust distribution of national income prevails. 5 p. c. of the population receive annually Rs. 6,000,000 000, *i.e.* one third of the total national income. According to the income-tax returns of 1935-36, out of a population of 272 millions in British India, only 564,434 paid taxes on incomes, and only two persons in every thousand earned an annual income of Rs. 1,000 or more. "The benefit of this income level which is derived not even by one in a hundred of the Indian population is available to over 40 out of every hundred Englishmen in Britain."

VI. Indian Finance

1. The annual income of provincial and central governments in India together amounts to about

Rs. 2,000,000,000. In Great Britain and Germany, with one-eighth and one-fifth population, the national income is four times that of India. This income, already low, is spent in a way which is a standing disgrace to civilisation. The central and provincial governments in India spend more on police than on education. In other countries, the expenditure on education is sometimes as high as ten times that on police. The military expenditure in India eats up nearly a whole quarter of the Indian revenues. The cost of the British soldier in India is about four times that of the Indian soldier. These figures show clearly the nature of the British government in India. It is more a police state than a culture state.

2. Apart from the enormous expense on the army, police, high salaries, and wasteful expenditure on collection of revenues such as salt Tax, annual interest charges and debt reduction eat away another 30 p. c. of all government revenues. These charges on Indian revenue are connection with the Public Debt of India, which was incurred in large part not for India but for imperial purposes. The Congress has frequently exposed the monstrous injustice of this Debt, and suggested international arbitration to decide whether Great Britain is entitled to exact this "pound of flesh" from India.

3. The subordinate position held by the nation-building services in the Indian budget may be gathered from the following figures of expenditure per head of the population:—

	Rs. a. p.
Military	0 13 7
Public Jails and Justice	0 7 11
Education	0 7 2
Medical Aid	0 2 3
Public Health	0 0 11
Agriculture	0 1 7
Industries	0 0 6
Scientific Departments	0 0 5

These figures are for the year 1935-36. It should be noted that the Indian budget makes no provision for such social services as unemployment relief, poor relief, old age pensions, sickness insurance, &c., as every advance country does.

4. India has been suffering, for the last many years, also from the effects of appreciated currency which Britain has forced upon the country. The Indian rupee is tied to the British pound in a fixed ratio. While the Indian rupee ought to be worth 16 pence, it is today compulsorily made worth 18 pence. This ratio results in low prices to the agriculturist in India and easy market in India to the British manufactures. The British manufacturer, under this arrangement, can sell his goods for less rupees but get more pounds for them, while the Indian producer of raw goods sells his goods for more pounds but gets less rupees for them.

VII. Education.

1. The expenditure of India on education is almost the lowest of all civilized governments. In the year 1911, the U. S. A. spent 16 shillings per head of population on primary education, England and Wales spent 10 shillings, Scotland 9 shillings, Germany 6 shilling 10 pence, whereas India spent only 1 pence. Similarly the cost of education per child in school or college to the government was Rs. 19 in Britain, Rs 10 in France, Rs. 55 in U.S.A., and only annas 9 in India. No wonder while literacy is almost universal in all progressive countries, India has only 7 p.c. literates throughout the country.

2. One-third of the world's illiterates are in India, and in the period of 10 years from 1921 to 1931 India was able to increase literacy by 1 p.c. According to religions, the percentage of literacy in India is as under:—

Hindus	...	8.4 p. c.
Muslims	...	6.4 ,,
Budhists	...	9.0 ,,
Parsis	...	80.0 ,,
Christians	...	28.0 ,,

Jewes	... 41.0 p.c.
Sikhs	... 9.0 "
Jains	... 35.0 "

3. While according to the Census of 1931, only 7 persons out of 100 are literate, only 1 in 100 is literate in English. Among males 12 are literate in general and only 2 in English; among women, 2 in a 100 are literate in general and 2 in a 1000 literate in English. These figures are staggeringly dismal, and the only redeeming feature of the situation is the still-continuing ancient agencies of oral culture which the masses receive in the form of folklore, mythology, epic and religious poetry, folk dance, pilgrimages, fairs &c.

4. With the increase in population and the existing low expenditure on education and the government apathy, at the rate literacy is growing, it will take 2000 years more before India achieves universal literacy.

3. There are nearly 130,000 students in the various Colleges in India, i. e. only one person out of every 3000 receives higher education. In Germany it is 1 in every 690 people, in Scotland 1 in 455, in the U. S. A. 1 in every 125 people. Higher technical education is hopelessly lacking, and even the ordinary college education suffers from lack of vision and drive.

6. In Primary education, a large number of pupils are turned out as semi-literates, and for want of continued interest in reading and writing, or completion of minimum education for permanent acquisition of literacy, most of these semi-literates lapse into illiteracy. It has been estimated that out of every 100 pupils in the primary schools, hardly seven reach the secondary stage.

7. The Congress Ministries, in every province in their charge, made determined attempts to remedy this state of affairs in education by means of new systems of compulsory education extending over a minimum period of 7 years for each child, also by widespread literacy campaigns for the adult population, but before they could

place their beneficent work on a footing of permanency, they had to resign, and this nation-building work has practically been abandoned once again by the old bureaucracy.

VIII. Miscellaneous.

1. Bengal is the biggest province in India as regards population, having nearly 60,000,000 people, being four times the entire population of Canada. Baluchistan is the most sparsely populated in India.
2. Madras has the largest number of females per 1000 males—1025, while the Punjab has the smallest number, 831.
3. The Jews have the largest number of children, the average number per family being 5.9.
4. Christians have the biggest families in India, the number of persons per family being 5.
5. Bengal has the largest number of widows, 226 per 1000 women.
6. Ajmer-Merwara has the largest number of blind persons—383 per 100,000 population.
7. Some of the peculiar occupations as revealed by the Census of 1931 are:—Charity receivers on burial grounds, Pourers of water on gods, Drivers of epidemics by charms, Horoscope-casters, Wizards, Mediums, Earwax-removers, Suckers of bad blood, Cradle swingers, Sellers of grasshoppers.
8. Iron was mined in India about 1500 B.C. and the iron pillar at Delhi built in the year 360 A.D. is still free from rust.
9. India built ships and warships for Britain as late as 1802 A.D.
10. Mohan-Jo-Daro, an excavated city 7000 years old (in Sind), is supposed to have seven more cities under this one, and more ancient still. New

Delhi, similarly, is said to be surround by the ruins of seven ancient cities.

11. The smallest Indian province in area is Orissa (30,000 sq. miles) while the largest is Madras (140,000 sq. miles).
12. There are more Muslims in India than in Iran, Iraq and Turkey combined.
13. There are nearly three million Indians residing or settled overseas.

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This little book satisfies all the real requirements of American officers and soldiers, as well as of all the British soldiers. Hindustani is required by this class of learners, not for passing compulsory examinations, but as an everyday aid in a few transactions of life in the country. For this limited purpose, it is surely a sheer waste of time and money for the war-visitors to purchase two or three voluminous books get confounded by an overdose of grammar, and then throw them away. This little books written specially to meet the few requirements of American and British soldiers in the simplest and clearest and concisest way possible.

See detailed contents on page 162.

SECTION III

WHAT TO SEE IN INDIA AND HOW

It is likely the American and European war visitors will one day or another have leisure and facilities to see India before they leave for home. This section attempts to suggest what is worth-seeing in India, and how they may see it.

CHAPTER II

See Indian Life

A globe trotter who is out to "do India" in two weeks never "does" India. He sees just enough to form blurred images, vague impressions—and for the rest can go and boast of a "blot on civilisation" or "Wonderland of the East." He may be like that prodigy who said, "The only thing I remember of India is a man who was trying to break a large stone slab with a wet sheet of cloth on the bank of a river."

The war-visitors, particularly the Americans, who have to stay for several months in the country and who will have time enough, may very well attempt to see real India, and not that surface of Indian life which alone is ordinarily visible to the Westerner's eyes. Among the things which he should make it a point to see or do, for a sympathetic understanding of India, are the following :—

1. Try to understand the religions of India not only by an elementary study from books but also by visits to the mosques, temples and shrines—not the ruins of old ones, but the living temples and shrines of today. Enter into the spirit of each community, and be with them sometimes in their places of worship when worship is actually taking place. Also attend any lectures or talks which may be organized in a locality on this subject for the benefit of the foreign visitors.

2. Make acquaintance with the intelligentsia in each place, the Professors, Lawyers, Merchants, Doctors, and see, by invitation, something of real Indian homes. Also attend, if occasion arises, the marriage ceremonies, death processions, religious festivals, at homes and parties which may be organized.

3. Above all see the art of India—music, dance, painting, sculpture, Indian films, old Indian industries, &c. These, on request in any big city, could be exhibited in the form of Variety Entertainments.

4. Organize joint sports and games with Indian teams, and occasionally go outing with Indian friends.

5. I would even suggest that some British and Americans war-visitors occasionally dress themselves as Indians.

(they would look quite pretty, particularly the Western ladies), also eat and drink the Indian way.

6. Organize conversazioni where Indians and Americans and Europeans exchange views on various topics and get to understand the civilisation and the culture of each other.

7. Go and see some typical villages, for much of the real life of India is in the villages. In the towns you see an imitation of Western life, and not India Herself.

N.B.—The author of this book will be glad to help American and British war visitors to see real Indian life.

CHAPTER II

All Over India

If you ever have the time and occasion to go to any part of India, on a holiday or on duty, these are the places you may bear and mind as worth a visit:

I. In Sind and Baluchistan.

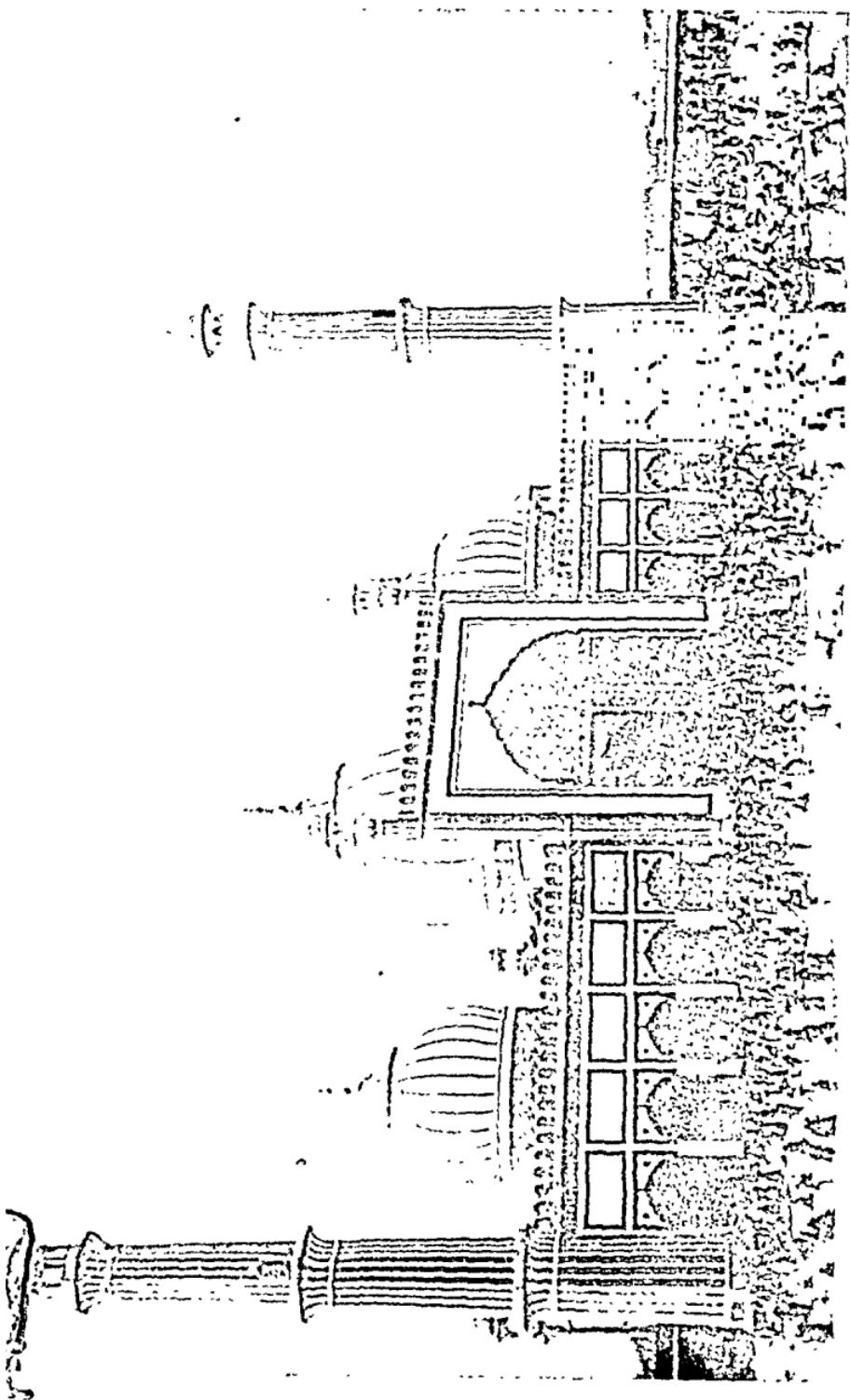
(a) *Karachi.* Clifton, the sea-side evening resort of the gentry, which provides also a safe bath; Mangha Pir, about 13 miles away from Karachi, has hot water springs and a crocodile tank; Hab River and Bund Murad Khan, about 11 miles still further from Mangha Pir; Keamari and Manora with its interesting walk round the fort and along the Breakwater, beautiful evening and moonlight boating, also a visit to the Hindu temple; Malir with a camel ride across the dry bed of the Malir river; Maurypur Salt Works; Gandhi Garden and Zoo; Karachi Water Works and Khadeji Falls; Oyster Rocks; Museum; D. J. Sind College (Science Faculty, and Arts Faculty), N. E D Engineering College; S. C. Shahani Law College; for cultural contacts Y. M. C. A., Y. W. C. A., Theosophical Society, Frere Hall and Library, Central Library; Pinjrapore (Home for infirm and aged animals); School for the Blind; Karachi Club, Birch Club, Pansi Gymkhana and Hindu Gymkhana for games and sports; the Chief Court; the Sind Legislative Assembly Building; Karachi Race Club

(b) *Other Places.* In Sind among the most important of all places to see is Mohas-jo-Daro, about 300 miles from Karachi. Here the visitor will see an ancient Indian town unearthed by the archeological department, and a museum which unfolds the life and culture of India 5000 years before Christ. The other places worth seeing are:

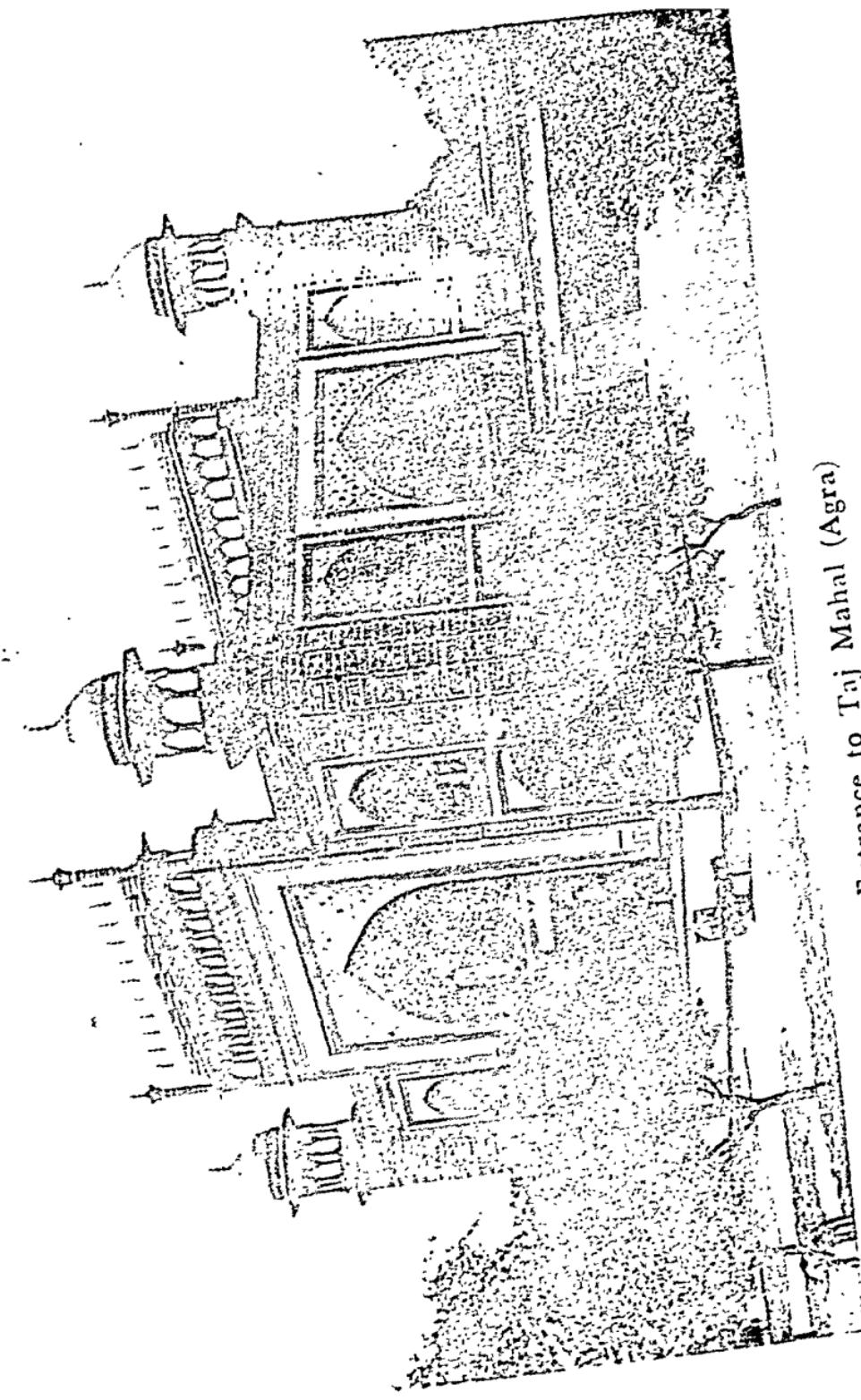
- a. *City of Hyderabad*, on the river Indus; the ancient capital of Sind, with its network of educational institutions, chimney-like wind-catchers on the tops of all houses, the tombs of old rulers of Sind, &c., &c.
- b. *Sukkur* and the *Sukkur Barrage*.
- c. *Khairpur Mirs* (the chief town in the only Indian State in Sind).
- d. *Religious Fair* held at the shrine of the great Saint of Sind, Shah Abdul Latif.
- e. *Makhi Lake* and Forest, the headquarter of the Hurs.
- f. *The Desert of Sind.* This, visited in August or September, will afford unusual material to the U. S. A. camera men—the rolling sandhills, primitive village life, &c., &c.
- g. *Thana Bula Khan*, a hilly tract with an excellent climate and some natural scenery
- h. *Quetta*, a salubrious hill resort and military station in Baluchistan, good in the hot season. *Ziarat* is another health resort in Baluchistan, which is worth a visit.

II. The Punjab.

The Punjab, the land of the Five Rivers, the first home of the Indian Aryans, and the home of the stoutest martial races in India (the Sikhs, the Jats, the Dogras) has its capital at Lahore. Places of interest to see in Lahore are, the Fort, Maharaja Ranjitsingh's Mausoleum, Tombs of Moghul Rulers, Museum, Shalimar Gardens, Badshahi Masjid, and Mayo School of Art, in addition to the University and the Colleges (nearly 25 in one city). The next important town in the Punjab which is well worth a visit is Amritsar which is the head quarter of Sikhism, and has the famous Golden Temple to which all Sikhs make a pilgrimage. Carpet and Shawl factories of this place also may be visited, as also



Jamia Masjid (Delhi)



Entrance to Taj Mahal (Agra)

llianwalla Bagh where a British General once massacred an innocent mob of Indians collected to make a constitutional protest against a government measure.

The Punjab has to good health resorts which are worth a visit—**Simla** 7100 ft. above sea level, (the summer headquarters of the Punjab and Central Governments) and **Shimla** 7500 ft. (both in the Himalayas).

III. Kashmir.

This is a land which no foreign visitor must neglect to see. Mountains and valleys of indescribable beauty, from which one can reach loftier reaches of the Himalayas as well as the “roof of the world,” Tibet, the land of the Lamas. With boat houses on the river, snow-clad mountain tops, and ever-abundant forest, flower, and fruit, it is a “Paradise on Earth.”

Its capital **Srinagar** which is reached from Shimla by a beautiful road is the place where a visitor makes his headquarters. From this place, he can go to **Gulmarg** at 8700 ft. above sea-level, where in winter one can attain skiing, skating and tobogganning.

IV. North-West Frontier Province.

This is the land of the Pathans, a very warlike race, the bulk of which resides in Afghanistan. **Peshawar** is the capital, from where one can go to **Bannu**, **Kohat** and other places to have a glimpse of tribal life. The famous **Khaibar Pass** is worth a visit.

V. Delhi.

This Capital of India is rich in treasures of ancient and modern India. The places which the traveller must make a point to see are:—

The *Fort* with its many historical buildings of exquisite interest, **Jammia Masjid**, **Jantar Mantar** (old astronomical observatory), **Kutb Minar** (Tower) 233 ft. high by which a fine view of the Town and its environs can be obtained; **Chandni Chowk** (the central bazaar); **Viceroyal Palace**, the Central Legislative Assembly, the University Colleges, **Humayun's Tomb**, **Susdar Jang's tomb** and **Hari Masjid**.

VI. United Provinces.

Allahabad is the Capital, but *Lucknow* the former capital in worth seeing. One of the biggest religious festivals of India is held in Allahabad when over a million people from all over India participate and have a bath in the Ganges. This province has a large number of places sacred to the Hindus,—*Benares*, *Mutra*, *Ajodhya*, *Hardwar* and others. *Benares* particularly is important. But of all the places in U.P., the most important is *Agra* famous for its *Taj Mahal*. Other objects of interest in *Agra* are:—The Fort, with numerous fascinating specimens of Moghul architecture, Tomb of *Itmad-ud-Doula*, Tomb of *Akbar*, *Kailash Temple*. Twenty miles away from *Agra* is another place of considerable interest, *Fatehpur Sikri* which contains a large number of imposing buildings, of marble and red sandstone.

The United Provinces possess many beautiful Hill Stations, *Mussoorie* (7000 ft.), *Almora* (5500 ft.), *National* (6400 ft.).

VII. Bihar.

Patna is the capital, with a University and other places of interest, *Gaya* is the most important town as the former seat of Budhism, where the Bo-tree still stands where Lord Budha sat in meditation and got enlightenment. *Jamshedpur* is another town of great importance. It is a great centre of steel industry, the largest in the East.

VIII. Orissa.

Cuttack is the capital, but *Puri* is worth seeing because of the great temple of *Jagannath* in characteristic carvings and mouldings, a black marble pillar, and beautifully worked out stands, and its most famous annual festival.

IX. Bengal.

Calcutta, the former capital of British India, and second city of the British Empire, has an airport at *Dum Dum*, a large university and numerous colleges and high schools, factories and mills. Places of interest to see in *Calcutta* are:—

The Victoria Memorial, the Marble Palace, the Jain Temple, the Indian Museum, the Zoo, Kalighat Temple, the Eden Garden, Town Hall, Imperial Library, Race Course, the Royal Botanical Gardens, and Diamond Harbour.

Other places of Importance to see in this province are:—Darjeeling an ideal hill station (6800 ft.), the summer seat of the Bengal government and affording unforgettable sights of the Himalayas and Himalayan scenery; *Howrah* the great suburb of Calcutta; *Dacca*; *Chittagong*, *Cooch-Behar*, an Indian State; *Burdwan*, *Murshidabad* and *Hoogly*.

X. Assam.

This province is the north-eastern gateway to India, and has its capital at *Shillong* in summer, and *Gauhati* in the other seasons. It has recently assumed a great deal of importance owing to threatened invasion of India through Assam by the Japanese.

XI. Madras Presidency.

This province the earliest to come under British sway, has its capital town in *Madras*. The places of interest in the city are: The University, the Fort, the Marina (a long sea beach), Aquarium, Light House, High Court, Musium, Victoria Technical Institute, School of Indian Medicine, *Adyar* (Headquarters of the Theosophical Society), Zoo, Observatory, and *Thyagaraja* Temple.

The other places of interest in the Presidency are:—*Conjeevaram* (The City of Temples), *Gingee* Fort, *Tanjore*, *Trichinopoly*, *Madura* (second largest city of the province), *Rameswaram* (a sacred place of pilgrimage, with five specimens of temple architecture), *Bezwada*, *Trivandrum* (capital of the Indian State of Travancore), *Cape Comorin* the land's end of the Indian Peninsula.

Among the health resorts and hill Station in the province, the most important are:—

Ootacamund the queen of hill stations in South India (5500 ft.), the summer seat of the Madras government and possessing palaces, Botanical Gardens; *Hydro-Electric Works*, &c; *Kodai Kanal* 7000 ft; *Madanapalle*; *Waltair*; *Cotonoor* 6100 ft.

XII. Mysore State.

This is one of the largest and the richest of Indian States, almost on all sides bordered by the Madras Presidency. It is a centre of gold mining, silk industries, cotton, wool and other factories.

Mysore is the capital town, which is worth seeing on either of the two great festivals—the birth day of the Maharaja, and the Dassera. Among the sights of Mysore are:—Palaces, Museum, Art Gallery, Zoo, University Library, Technical Institute, Silk, Soap, and Sandal Factories, People's Park, Chamundi Hill, Sagar Dam, and Terrace Gardens artistical laid out and beautifully illuminated at night, when they become almost a fairy realm.

Bangalore, another town in this state is worth a visit. The places to see in this city are:—The Fort, Tippu's Palace, Meteorological Observatory, Temple in the Fort, the Tata Science Institute, Maharaja's Palace, Lal Bagh, and Race Course.

Nandidurg, a delightful hill station.

Cauvery Falls with a descent of about 320 ft.

Kolar Gold Fields.

Belur with a remarkable Kesava Temple showing masterpieces of sculptor's art and architecture.

Shavanabalgola, which has a colossal image of a god, 60 ft. high and carved out of solid rock.

Gersoppa Falls where the river Sarswati flows down a cliff 960 ft. high, in a breadth of 250 yards.

These Falls surpass the famous Niagara Falls in altitude, though not in volume.

XIII. Hyderabad State.

This, the largest Indian State, under a ruler who is fabled as the richest man in the world, has an area of 8300 sq. miles. The capital town is *Hyderabad*, in which the Osmania University is the most imposing of all such places in India. The other places of interest in the city are:—

Osmansagar, *Meer Alum*, *Golconda Fort*, and *Tom of Kutbshahi Kings*. Other towns of importance in the State are:—*Secunderabad*, *Aurangabad*.

But no traveller in India should go without seeing, in this State, the Ellora and Ajanta Caves, the celebrated rock temples cut out of solid granite. Ellora contains Budhist, Hindu and Jain temples dating from 9th century A. D. The statuary and carvings also are most beautiful. The Ajanta rock cut temples and frescoes date back over 2000 years. They are situated in a beautiful glade. In their combination of architecture, sculpture and painting, these caves represent a high creative art and illustrate the existence of a great school of painting 2000 years ago.

XVI. The Bombay Presidency.

Bombay, the second largest town in India, is a great port and has a large number of interesting places to see. Among these may be mentioned the Gateway of India, Apollo Bunder, Prince of Wales Museum, the Town Hall and Library, Rajbai Tower and the University, Brabourne Stadium, the Race Course, Crawford Market, Victoria Gardens, Malabar Hill and Hanging Gardens,—and a little outside, Juhu, Vihar Lake, Kennery Caves, Elephanta Caves, and Jogeshwari Caves.

Other towns in the Presidency are Poona (the next most important town after Bombay), Nasik (a place of pilgrimage); Matheran, Panchgani and Mahableswar (hill stations); Ahmedabad, Bijapur, and Baroda (the capital of a first class Indian state).

XV. Central Provinces.

Nagpur and Jubbulpore are the two important places to see in these provinces.

XVI. Central India Agency.

Gwalior, Indore, Ujjain, and Bhopal are places worth seeing. They are all capitals of Indian States.

XVII. Rajputana.

This land which still reverberates with the echo of centuries of valorous deeds and traditions of chivalry, is partly a desert and partly scrubland. It has nu-

places of importance. The American and European, war-visitors may note the following places:—

Mount Abu, a hill station famous for its wild sport, beautiful lakes, Dilwara (Jain) temples with elaborate, decorative carvings, Toad Rock, Hermit's Peak, Giumukh, &c.

Ajmer, Akbar's old Palace, Ana Sagar Lake, Daulat Bagh, Tomb of Khwaja Sahib, Fort of Taragarh, and Pushkar (a sacred lake with Crocodiles).

Jaipur, Maharaja's City Palace, Jai Singh's Observatory, Hawa Mahal, Museum, School of Arts, and Public Library.

Bharatpur.

Jodhpur.

Udaipur, the "Venice of the East," having Pichola Lake with its most impressive Royal Palace, Slave Girls' Garden, Kankroli Lake, Victoria Hall and Museum, and a little away the Tower of Victory.

CHAPTER III.

All-India Itinerary.

The following itinerary, with Karachi as the starting place and the end of the trip, has been so arranged that it can start from any other important town and end in that town, provided the serial order of places to be visited is observed.

The itinerary may take long or short time according to the number of places visited. The traveller may lengthen or shorten his itinerary, in accordance with his own interests, or the relative importance of places shown in this itinerary. The places printed in heavy type are the most important, those printed in italics are of second importance, while those printed in ordinary type take the third place in importance.

Karachi to Hyderabad Sind.

1 day

Hyderabad Sind to Mohan-jo-Daro

1 day

Mohan-jo-Daro to Quetta.

2 days

Quetta to Sukkur	½ day
Sukkur to Lahore	2 days
Lahore to Srinagar (in Kashmir)	4 days
Srinagar to Lahore	1 day
Lahore to Peshawar and Khaibar Pass	2 days
Peshawar to Lahore	1 day
Lahore to Amritsar	½ day
Amritsar to Delhi	2 days
Delhi to Agra	2 days
Agra to Lucknow	1 day
Lucknow to Allahabad	1 day
Allahabad to Benares	2 days
Benares to Gaya	1 day
Gaya to Calcutta	2 days
Calcutta to Cuttack and Puri	1 day
Puri to Madras	2 days
Madras to Rameshwaram	2 days
Rameswaram to Madura	1 day
Madura to Trivandrum	1 day
Trivandrum to Cape Camorin	1 day
Cape Camorin to Mysore	2 days
Mysore to Bangalore	2 days
Bangalore to Hyderabad Deccan	2 days
Hyderabad to Aurangabad (Ellora & Ajanta Caves)	2 days
Aurangabad to Poona	1 day
Poona to Bombay	2 days
Bombay to Baroda	1 day
Baroda to Ahmedabad	1 day
Ahmedabad to Mt. Abu	2 days
Mt. Abu to Udaipur	1 day
Udaipur to Ajmer	1 day
Ajmer to Jaipur	2 days
Jaipur to Marwar	1 day
Marwar to Hyderabad Sind	1 day
Hyderabad Sind to Karachi	1 day

About 45 days

This itinerary omits Indore, Nagpur and many other places. If these are added, it would take 60 days.

If places of third importances are omitted, it would take about 50 days.

If the places of second importance also are omitted, it would take about 5 weeks.

N. B.—Tourist Agencies in Karachi, Bombay, Calcutta and Madras would be able to arrange complete itineraries for travellers, and quote rates, &c.

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4. Key to all Exercises.
5. Military Phrases and Sentences.
6. Miscellaneous.

See also p. 148 of this book.

SECTION IV

EVERY-DAY AIDS

This section provides necessary information and guidance in all those matters, major and minor, in which the foreigner in India is likely to need help for daily transactions of life.

CHAPTER I

Indian Etiquette

Every country in the world has its own characteristic social usages, and Western visitors to India may very well make themselves aquainted with these. Unfortunately, the Britishers have for a long time adopted such a distant attitude towards Indian life that Indians have always been shy of meeting them socially in a natural way. The contacts between a Britisher and an Indian are often confined to the narrow sphere of official routines in administrative departments, and till recently, the British used to have exclusive clubs to which even to invite an Indian was sacrilege. There was a time when a Britisher would not travel with an Indian in the same railway compartment, and would not allow him to enter even if he held the ticket required and had an official position and social standing higher than that of his own. Instances of such rabid racial snobbery occur even today, but it is these which have brought about that shyness among Indians which the Americans find difficult to understand, and regret. For such exclusive snobs, it is not necessary to become aware of any Indian etiquettes. But those who do want to meet Indians on equal terms, man to man, and establish live contacts with them, the following points may be necessary to remember:—

a. **Indian Greeting.** When an Indian meets an Indian, he salutes and says, "Adab arz" or Ram Ram or Namaste, or Jairamji or Jaigopal—or in the case of Muslims, "Salam-alekum." The males meeting each other, after this salutation by hand and word of mouth, embrace each other. The females among themselves do the same. When the son meets father, he bows down to him and even touches his feet whereupon the father touches his head in blessing. Similarly the daughter-in-law bows down to mother-in-law or father-in-law, or any elderly relation of the husband's family. Englishmen or Americans on meeting Indian friends may very well say, "Salam-alekum" to a Muslim or "Ram Ram" to a Hindu or "Adab arz" to any, and embrace him (not if it is a lady).

If he happens to go to an Indian home where the ladies are also present, the way the ladies will greet him is by folding their hands before him, and he should return the greeting in the same way. Indian ladies, except among the Christians and Parsis, rarely shake hands even with men of their own community. The American and British visitors to Indian homes need not, therefore, take offence, if their stretched hand is not taken by the ladies.

The parting words usually are "Khuda Hafiz" (God be your protector), or "Jai Ram" (victory to Rama), accompanied by salute with hand and an embrace, or folding hands to women.

You may not find Indian ladies necessarily sitting with you on the dining table when you are invited to an Indian home (except in the case of Christians, Parsis and some other very highly educated ladies). They will greet you, smile, wait for some time, and then go and attend to their duties inside, and at the time of parting come and greet you again.

b. **Eating and Drinking.** The Indian dishes have a peculiarity of their own, and Americans and Britishers would do well not to accept an imitation Western dinner in Indians homes. They should, on the contrary, suggest to their Indian friends that they would relish Indian dishes served and eaten in Indian style. No intoxicating drinks (not even beer) is usually served in Indian homes, though you may be offered syrups and aerated waters. In a real Indian home, you will have to sit on the floor, and eat with your fingers—no forks and knives being provided. Before an Indian sits to his dinner, he usually puts off his shoes, washes his hands, and gargles his mouth. After dinner, he washes his hands, and thoroughly gargles his mouth. The last thing after the meals an Indian will give you is *pan* (betel leaf with spices) to chew, which you may accept but need not chew. When you happen to invite an Indian, never give him beef (if he is a Hindu) and pork (if he is a Muslim). In the case of a Hindu, always inquire whether he is a vegetarian, and if he is, whether he will take eggs.

c. Places of Worship. If you want to understand India, understand the religions of India, and a step towards this understanding is for you to visit the Hindu, Sikh and Muslim places of worship. In these places, a foreigner is apt to give offence unwittingly if he does not know the Indian usage. Never go to these places smelling of wine or tobacco. Never go inside with your shoes on, and in the case of Sikh temples have always an Indian head dress on. Don't spit in the places of worship, and bow down to the Holy book (Sikh temple) or image of god or goddess in the Hindu Temple.

d. Fakirs and Sadhus. Avoid giving offence to these religious mendicants. They are still held in great respect, though their ways (as for example, the nudity of some of them) may strike you as extraordinary. Some of them, in spite of their strange externals, may be real mystics, others may have supernatural powers—and the curse of some rare fakir has pursued an offending person far beyond the confines of India.

c. Miscellaneous. Don't beat the cow in India, nor a monkey. Don't press too near a lady when in a crowd. Don't drink brandy or whisky or beer on the public roads. Don't accost a girl whom you do not know. Don't stare hard at a woman in a veil. In the case of beggars, the Indian etiquette is to say, "Baba maf karō" (excuse). If you do not want to pay anything, even fold hands to them and say again "Maf Karō".

CAPTER II.

Travel in India

1. For inland travel, India provides a network of railways, motor roads, rivers, and airways. On most of these, the travellers have to carry their own bedding and some necessary utensils. The railways and buses do not supply bedding. In each of the great towns of India, there are big offices of the railways or air lines and bus service which will be only too willing to supply details regarding fares, routes, timings, &c.

2. Travellers should not carry much cash with themselves. They should open account in a bank which has branches in all the important towns of India, e.g. The Imperial Bank of India. It is also necessary for them to have Identification Cards from the Post Office. The fee for each such card is one rupee, and remains current for a period of 3 years from the date of issue. It contains a full description of the holder, his signature and photograph (to be supplied by owner). This card is a great help in postal transactions in all towns.

3. For detailed information, travellers are recommended to buy the Railway Guides which are sold at all big railway stations at a moderate price.

4. Touring in India is best done in the cold weather, which is from November to February. Travellers should provide themselves with requisite cloth for the hot weather as well as cold, for in Madras, even in winter it is fairly warm.

5. The travellers should have their own bedding on all journeys, as this is not provided by railways.

6. For those who can afford, it will be helpful if they engage an Indian servant or orderly from the start to serve as interpreter and valet. This can be easily obtained on payment of about Rs. 60 p.m. as pay.

7. If you engage a cooly to clear your baggage out of the railway station, note down his number and pay him on an average about one anna per medium package.

8. Get all your luggage weighed before you start, and get a receipt for the charges you have paid for the excess, i.e. the weight beyond the free allowance for each ticket.

9. Much of your trouble in regard to travel will be minimised if you put yourself in charge of a touring agency.

10. **Hotels.** American and British war-visitors may consider the following hotels for their stay in different important places in India:—

1. *Abu (Mount), Rajputana Hotel, charges from Rs. 10/- per day for single rooms, and Rs. 18/- per day for double rooms, with board.*

2. *Agra*, Hotel Imperial, Hotel Cecil, Emperor Hotel.
3. *Ajanta Caves*, Rest house, where a cook serves meals for Rs. 5/8/- per day.
4. *Allahabad*, Aliance Hotel, and Barnett's Hotel.
5. *Almora*, Almora Dak Bungalow.
6. *Aurangabad*, State Railway Hotel, Rs. 12/- per day for single room and board.
7. *Bangalore*, Central Hotel, West End Hotel, Cubbon Hotel.
8. *Benares*, Clarks Hotel, and Dak Bungalows.
9. *Bombay*, Taj Mahal, Grand Hotel, Majestic Hotel, Green's Hotel and Ritz Hotel.
10. *Calcutta*, Grand Hotel, Great Eastern, Spencer's Hotel, Continental, Ritz and Y.M.C.A.
11. *Darjeeling*, Rockville Hotel, Belvue, and Mount Everest.
12. *Delhi*, Maiden's Hotel, Woodlands.
13. *Gaya*, Ripon Hotel.
14. *Hyderabad (Deccan)*; The Peace Memorial Dak Bungalow, Viccaji's Imperial Hotel, Percy's Hotel, Royal Hotel.
15. *Jaipur*, Kaiser Hind, Jaipur Hotel.
16. *Karachi*, Carlton, Bristol, Killarney, North Western, Marina, and Stanyons.
17. *Lahore*, Faletti's, Stiffle's.
18. *Lucknow*, Burlington, Carlton, Civil and Military.
19. *Madras*, Spencer's, Connemara and Fallowfield.
20. *Murree*, Cecil, Lockwood, Brightlands, Chambers, Viewforth, Mall View.
21. *Mussoorie*, Savoy, Charleville, and Hackman's.
22. *Mysore*, Metropolis, Carlton, Savoy, Cecil.
23. *Ootacamund*, Savoy, Cecil.
24. *Quetta*, Dak Bungalow.
25. *Simla*, Cecil, Grand, Metropole, Clark's.
26. *Srinagar*, House Boats.

CHAPTER III

Money, Weights and Measures

1. The Indian money is—

12 pies (or 4 pice) make	... 1 anna
16 annas make	... 1 rupee

A Rupee is about 1s. 6d. or 30 cents.

There are several places in all big towns where dollars and pounds are exchanged for Indian money, and *vice versa*.

2. The usual weights in India are—

80 tolas make	... 1 seer (=2 pounds)
40 seers make	... 1 maund
A tola is the weight of a silver rupee.	

With goldsmiths, the weights used are—

1 tola = 6 ratis
1 rati = 16 masas

3. The usual measures in India are—

12 inches make	... 1 foot
3 feet make	... 1 yard
1,760 yards make	... 1 mile
2 miles make	... 1 kos

CHAPTER IV

Postal Information.

1. In all the Central Post Offices in big towns, there are inquiry offices and they supply also Pocket Guides at about One Anna a copy, which the war-visitors are recommended to have with themselves for all information pertaining to postal business, e. g. rates for post cards and envelopes, parcels or packages, registration, insurance, money orders, postal orders, air mail routes and rates, telegraph and telephone rates.

2. Travellers can have their letters, parcels &c., sent to them *c/o* The Postmaster of any town, and for this purpose, the possession of identification cards is very helpful.

3. Here, a very brief summary of the most essential information is given for the use of the war-visitors.

Island.

1. Post Card		
Single	... 9 pies ($\frac{1}{4}$ of an anna)	
Reply	... 1 $\frac{1}{2}$ anna	
2. Letters		
Not exceeding one tola	... 1 $\frac{1}{2}$ anna	
For every additional tola	... 1 anna	
3. Book Post		
For the first five tola	... $\frac{1}{2}$ anna	
For every additional 2 $\frac{1}{2}$ tola or part	... $\frac{1}{2}$ anna	
4. Packages	Ditto	
5. Parcels		
For the first 40 tolas or part	... 6 annas	
For every additional 40 tolas or part	... 4 annas	
6. Registration		
The registration fee for every letter, package, parcel, &c., is	... 3 annas	
With acknowledgement	... 4 annas	
7. Insurance		
For every article to be insured for safe transit, in addition to the registration fee, a fee of one anna for Rs. 100/- is charged.		
8. Money Orders		
For every sum of Rs. 10/- or part	... 2 annas	
9. Postal Order		
For every denomination from 8 annas upto Rs. 10/-	... 1 anna	
10. Air Mail		
In addition to the ordinary postage, an overcharge of one anna for a weight of one tola or part.		
11. Telegrams		
Ordinary—For the first 8 words and	... 12 annas	
For every additional word	... 1 anna	

Express—Double the above rates,
For Ceylon it is Rs. 1/3/- for the
first 8 words, and annas 2 for each
additional words:

Foreign

1. Post Cards				
Single	2 annas
Reply	4 annas
2. Letters				
For a weight not exceeding 1 oz.			...	3½ annas
For every additional oz. or part except to Bahrein, Ceylon, Koweit for which Inland rates are charged,			...	2 annas
3. Book Post				
For a weight not exceeding 4 oz.			...	1½ annas
For every additional 2 oz. or part			...	½ anna
4. Packages	Ditto			
5. Parcels				
This is different for different countries and should be ascertained from a Post Office.				
6. Registration	Same as for inland letters, parcels, &c.			
7. Insurance				
8. Money Order				
On a sum of Rs. 10/- or less (details from the Post Office or Guide).			...	3 annas
9. Postal Orders (See Post Office Guide).				
10. Air Mail				
Letters and packets	...	14 annas per half oz.		
Post Card	...		4 annas	
11. Cables and Airgraphs	See Post Office Guide or Inquire.			
12. Telephone				
N. B.—For telephone rates, inquire at the Post Office.				

CHAPTER V

Health and Efficiency in India.

India is, on the whole, a tropical country; and many war-visitors may find it difficult to achieve acclimatisation immediately or without suffering. The hints given in this chapter are intended to prevent unnecessary suffering and ailment, and thus to enable the war-visitors to maintain health and efficiency while they are in India, by precautionary measures against conditions to which they are not accustomed.

1. **Sun Troubles.** Heat and light of the sun may easily be very painful sources of trouble to those who have been born and have lived long in cold climates. For them, the following precautions are necessary to bear in mind:—

(a) Don't go about bare-headed even in winter, unless it is a forest or inside home. Outside, use a pith sun-hat, preferably with a cloth attached to the back to protect the neck (in a hot place like Jacobabad in summer).

(b) Use light clothing which lets in air and can absorb perspiration. Zip fastener for shirts should be avoided in hot summer. Socks also should be of sweat-absorbing material. If possible, use sandals without socks.

(c) In order to make your skin "sun-proof", don't start rashly baring your body to the sun. This may cause serious sun burns and blisters—and I have seen thick layers of white skin peeling off as the result of rash exposure to the tropical sun. Some regimen for gradual acclimatisation may be followed, till the skin becomes tanned and naturally protected against sun-heat.

(d) Wear glare-glasses whenever you are out in the sun. They should preferably be of a cool green tint.

(e) When you are out in the sun, walk, breathe, talk slowly.

(f) Have two baths daily in summer with a change of clothing each time..

(g) If you are using a fan in the room, arrange the current of air to play on the head, not on the body—and don't sleep naked unless after complete acclimatisation.

2. Food and Drink.

1 Since the climate is hot in India, particularly in summer, the body does not need as much food for maintaining its warmth as it does in Great Britain and other cold countries. Therefore, don't load your stomach. Eat less than your normal quantity of foodstuffs in your own country. More of vegetarian diet and less of meat, fish and eggs is advisable for health and efficiency in the tropics.

2. Heavy "British" breakfast should be avoided. A light one in the morning, a light lunch at about 1 p. m., a cup of tea at about 5, and then again light dinner at about 9 p. m. is ideal for the war-visitors in India.

3. A cup of water early in the morning, almost the first thing on getting out of bed, is a healthful practice in the tropics. Drink plain water during the day, slowly between one meal and another, not during meals. Avoid unfiltered water or native syrups except at reputed restaurants and hotels.

4. Light beer and weak whisky are advisable in India, instead of heavy wines such as port and sherry.

5. Protect your food from flies which are a great pest in the tropics—and don't eat foodstuffs exposed to view in the Indian bazaars. Similarly, try to drink only that plain water which has been previously boiled.

6. Fruits like oranges and pomegranates may be eaten raw, but avoid those which you eat with the skin on e.g. apples and dates. These must be thoroughly washed or peeled before they are eaten raw. Similarly avoid eating raw vegetables like the tomato or sweet potato without being sure of their purity.

3. Clothing.

Summer clothing should be light and made of absorbent stuff. Sun hat and glare glasses are important. Clothing should be loose, and shirts without zip in summer. In winter, warm clothing is necessary in northern India, not so much in Madras. But even in the south, places like Bangalore are cold enough in winter. It is better to

use slacks in place of shorts. Woollen socks are also necessary. Put plenty of moth balls in your clothing, particularly the woollens.

4. Diseases of the Tropics.

The diseases against which the European and American visitors to India should carefully guard themselves are—Dysentery, Cholera, Typhoid, Small-pox, Plague and Malaria. If proper precautions are taken to protect food against flies, and inoculation, vaccination and other medical measures taken when necessary, many of these tropical diseases can be easily avoided. But special care must be taken against many possibilities of the foreigners acquiring venereal diseases.

Snake and Scorpion bites or other dangers, can be avoided by making it a point never to sleep on the ground.

Hydrophobia is another common disease for which immediate attention is necessary.

5. Miscellaneous.

1. Use a mosquito net wherever you find the pest. Good sleep, undisturbed by stings is essential for efficiency, and the visitors must provide themselves with a pair of nets, and see that all mosquitos are driven off before the cot is completely covered up.

2. A fly whisk also is necessary as part of your kit in India.

3. An electric torch is another essential in India, not only in ill-lighted areas, but also as a protection against snakes, scorpions and wild animals.

4. Keep a fresh cheerful mind as a very important essential in all-round efficiency. Take part in games and sports of the town, do cheerful reading, establish contacts with the people of India, try to learn their language and speak it, also cultivate a desire to know more and more about the customs and manners of the country. These hobbies and many more will keep the war-visitors in a wholesome state of mind, and mind, as all know now, has a very powerful influence on the condition of human physical apparatus.

CHAPTER VI

Glossary of Indian Terms

All foreigners, visiting India for the first time, frequently hear from Indians, or come across in books and newspapers, a large number of terms which are in constant use in India but the significance of which is lost to the foreigners. Terms like *Swaraja* (Independence), *Babu*, *Rajah*, *Sadhu*, and many more mean nothing to the visitors, and much of their reading where these terms occur loses its full import if their meaning is not known. An attempt is made in the following pages to explain some of these terms which are of the most common occurrence.

Ahimsa, Non-violence.

Allah, God (in use among Muslims).

Allah-o-Akbar (God is Great), the war-cry or slogan of Muslims.

Anjuman, a gathering or society (used mostly by Muslims).

Aryavarta, land of Aryas, i. e., India.

Avatar, an incarnation of God.

Babu, a term used, in Bengal specially, for the middle class educated Indian—and in a general way for petty clerks and officials (e.g. a station master).

Badmash, a rascal or bad character.

Bakhshish, a tip to an attendant, a present, or alms to a beggar.

Bande Mataram, name of the Indian national song, the first two words of which "bande mataram" mean "I serve or bow to the motherland." Many Indians greet each other with these words.

Bania, a petty shopkeeper or money-lender.

Batta, an allowance attached to a salary.

Bazaar, market, or a street which has shops on both sides.

Begum, a Muslim princess or lady of rank.

Bharat, or *Bhatatvarsha*, i. e. India.

Bibi, a lady (generally Muslim or European).

Bismillah, in the name of God, an exclamation used by Muslims as an auspicious commencement of an act.

Catamaran, a long raft used in the South of India by fishermen and others on the sea coasts.

Chapati, a thin flat cake of unleavened wheat meal.

Chaprasi, a peon.

Charkha, a hand spinning wheel.

Charpoy, a cot with rope or tape stretched across to serve as bedstead.

Chowk, market or square, lit. where four roads meet.

Chowkidar, watchman.

Cooly, labourer.

Crone, ten millions.

Dak, post, post office.

Dak bungalow, state or local authority "rest house" for travellers.

Darban, (darwan), door-keeper.

Darbar, a ceremonial assemblage called by a Governor, Viceroy, Raja, &c., for conferment of honours, &c.

Dargah, a Muslim shrine containing the tomb of a saint.

Darshan, sight (of a person).

Deshi, indigenous as opposed to *Bideshi* (foreign).

Deva, *deo*, *devata*, a god; fem. *devi*.

Dharma, religion.

Dharamsala, resting-house in a place of pilgrimage or near a railway station.

Dhobi, washerman.

Dhoti, the loin cloth used by most Hindus to cover the lower part of their bodies.

Diwan, a minister in a State.

Durga, name of Hindu goddess.

Fakir, a Muslim mendicant.

Fatwa, a decree pronounced by a Muslim doctor of law on an important matter.

Gadi, a throne or title to it ("He succeeded to the gadi of his grandfather")

Gharri a hackney coach.

Ghat, a flight of steps on the bank of a river, for bathing or cremation purposes.

Ghat, a range of mountains (western Ghat); a mountain pass.

Ghee or ghi, clarified butter used in India for frying, and generally for lard.

Godown or Godam, warehouse, store.

Grantha Sahib, the sacred book of the Sikhs.

Gurudwara, the Sikh Temple.

Guru, teacher, spiritual preceptor.

Haj, pilgrimage to Mecca enjoined as an obligatory duty on all Muslims.

Haji, a Muslim who has performed a pilgrimage to Mecca.

Hakim, a Muslim practitioner of indigenous medicine.

Hamal, bearer, porter.

Harijan, a respectable term for a member of the "untouchable" classes. This term was coined by Mahatma Gandhi and means "God's people."

Hind, India.

Id, Muslim festival.

Idgah, place where Muslims congregate for prayer on the day of Id.

Inqilab Zindabad, recent national slogan meaning "Long live revolution."

Ishwara, God.

Jagir, estate awarded to a person by government in appreciation of meritorious services. *Jagirdar*, holder or owner of Jagir.

Jai, victory (e.g. Gandhi ki Jai, Victory to Gandhi).

Jirga, an assembly of elders of a tribe in Baluchistan and, Afghanistan, also N. W. Frontier Province of India, called to consider cases of crime, &c. It is a semi-judicial body whose decisions are generally accepted as final by the members on trial.

Kaaba, the inner shrine in the centre of the mosque in Mecca, containing the sacred black stone. The Kaaba is

the point to which Muslims in all parts of the world turn their faces in prayer.

Kafir, an infidel (term applied by Muslims to non-Muslims).

Karma, the Law of Action and Reaction (Reward and Retribution) in matters of this life and the future lives, according to the Hindu religion.

Khadi or *Khadhar*, handwoven cotton, woollen or silk cloth made out of handspun yarn,

Khaksar, (lit, humble as dust), a term applied to a member of a semi-military Muslim organisation. It drills and trains its members in distinctive uniforms with each member carrying a spade.

Khalsa, a special class of chosen followers formed by the last Guru (Prophet) of the Sikhs. Literally meaning "pure" the term is now loosely applied to all Sikhs.

Khansaman, a cook or butler.

Khuda, God (used by Muslims),

Kirpan, a short sword worn by Khalsas as an essential religious obligation.

Kisan, a peasant or ploughman.

Kos, a measure of approximately two miles.

Krishna, one of the incarnations of God who gave the Gita (the quintessence of Hinduism) to India,

Kumbhamela, a great "get-together" of Hindus at Allahbad every 12th year in winter, when sometimes as many as 5,000,000 pilgrims from all over India arrive for the occasion.

Lakh, Lac, a hundred thousand.

Lala, a honorific or prefix of respect to a Hindu name.

Lathi, staff or stick ("The police made a lathi charge on the crowd").

Madressa, a Muslim school.

Maharaja, a Hindu King.

Mahatma, a "great soul." The term is applied to great saints or masters of wisdom.

Maidan, a large space of open ground.

Majliss, an assembly.

Mantra, or *Mantar*, incantation or uttering of sacred words for miraculous effects.

Masjid, a mosque.

Math, a Hindu monastery.

Moulana, a Muslim man of learning.

Moulvi, same as above.

Maund, a unit of weight equal to about 82 lbs.

Maya, "Illusion", e. g. "All this world is Maya".

Mela, a fair.

Minar, tower.

Mofussil, i. e. the district (apart from the headquarter town).

Mullah, a Muslim divine.

Munshi, a teacher of Hindustani.

Nach, Dance.

Namaz, Muslim prayer.

Nawab, a Muslim Prince or Ruler.

Nikah, Muslim ceremony of marriage.

Nirvana, the final stage of salvation (Hindu and Buddhist).

Nizam, title of the ruler of Hyderabad (Deccan).

Pyjama, long loose trousers.

Paisa, Pice ($\frac{1}{2}$ anna).

Pakistan, term applied to all those lands in India which have a majority of Muslim inhabitants.

Pacca, ripe, strong, clever, fully cooked, &c.

Pan, betel leaf chewed by Indians.

Panchayat, a committee (of five) which, in the old system of local self-government managed the affairs of a village or a community.

Pandit, a Hindu learned in Hindu Scriptures.

Punkha, fan.

Papiya, name of a fruit or the tree that bears it.

Purdah, the practice of keeping women in seclusion in a "veil".

Pinjrapole, a home for animals.

Pir, a Muslim religi-

Prabhat Pheri, a gathering of men going round the various quarters of a city singing songs.

Purna Swaraj, complete independence.

Ryot, farmer.

Raj, government, e. g. British Raj.

Raja, a Hindu Prince or Ruler.

Rani, queen.

Roza, Muslim fast.

Sabha, meeting, society, assembly.

Sadar, camp area of a town.

Sadhu, a Hindu who has renounced the world and goes wandering about.

Sahib, a term of respect to a superior.

Sayid, title used by or applied to those Muslims who claim descent from Prophet Mohammad.

Salam, Salutation.

Sannyasi, a Hindu ascetic, one who has renounced the world.

Sarai, a caravanserai (rest house) for travellers.

Sardar, a title prefixed to the names of Sikhs.

Sari, the national dress of Indian women.

Satyagraha, passive resistance.

Seer, a weight equal to about 2 lbs.

Seth, a term applied to merchants.

Shikar, hunting.

Shri, a term prefixed to names and signifying "Mr." or "Esquire"—and *Shriyut*.

Swadeshi, indigenous; made in India.

Swami, lit, "lord"; a Hindu religious man.

Tamasha, entertainment.

Tonga, a two-wheeled hackney coach with one horse or two.

Thag, a swindler.

Thana, police station.

Tilak, a mark on the forehead.

Tola, a small weight unit (40 tolas make 1 lb.)

Urdu, Hindustani.

Vakil, an advocate.

Veda, one of the four sacred books of the Hindus.

Vazir, minister of State.

Yoga, science and art of "union with God."

Yogi, a Hindu adept in the science and art of Yoga.

Zemindar, landholder.

Zenana, women's apartments in a Moslem household.

CHAPTER VI

Calendar of Indian Festivals (1243-44)

A good deal of the essential basis of Indian life can be gleaned by the European and American visitors by a close observation and study of the many festivals which are held by the different communities in the country in the different months and seasons of the year. It will be a good thing for the visitors to go and see festivals, and if possible, to participate in them and mix with the people of India on these occasions. Nothing gives the people of India a greater joy than to see the man from the West coming down from the high pedestal of racial exclusiveness and mingling with them in a mood of friendship and on terms of equality. In the interest of international goodwill I would urge upon all European and American war-visitors to note the dates for the various festivals and spare time on these days to go and fraternize with the people of the country.

February 1945

Bara-Wafat, 26th February, is celebrated by the Mohammadans all over India as the day of the birth and death of the Prophet, which are supposed to have occurred on the same date. On this occasion, there are great congregations in the Mosques and prayers offered. Individual and communities recite stories from the life of the Prophet, read verses of the Koran over food which is then distributed to the poor.

Holi, 26th and 27th February, is a Hindu festival which marks the coming of spring. The origin of this festival is variously told. Some regard this as the day, when a great rakshasa (demon) king was slain by God who appeared unexpectedly in the nick of time to save one of his devotees who was being subjected to great inflictions. This story may be nothing more than an attempt to convey the notion of cruel winter giving way to joyous spring. Another legend connects this day with the joyous play of child-god Krishna with Gopis (his girl friends). The day is celebrated all over North India in a good deal of fun and frolic, when coloured water is thrown over all the passers-by, and many pranks are played with relations and neighbours.

April

Ram Naomi or the birthday of Rama (one of the ideal kings of ancient India, who is believed to have been the incarnation of God) Friday 20th. The whole day is a day of fasting and prayer for the Hindus, and at night time worship is offered to God Rama, and elevating discourses on the life of Rama and its lessons are delivered in Hindu temples and public squares. The day falls on Sunday, 2nd of April this year.

August

Janam Ashtami, 30th of August Friday this year is a great Hindu festival to commemorate the birthday of Lord Krishna. It is a day of great rejoicings in the form of songs, processions, &c. The Hindus of all sects join in the worship of the god, in fasting and prayer.

September

Ganesh Chaturthi, 10th September is sacred to the Hindu elephant-headed God, Ganpati or Ganesh. This day which is the birthday of the god is variously observed, for two to ten days. During all these days, the image of the god is installed and worshipped in homes and temples, and at the end of the period taken out in huge processions and immersed in the ocean. (In Bombay it is a sight worth seeing, also in Karachi on a small scale).

Parsi New Year, (Pateti) September 4th is the greatest festival of the Parsis, who crowd their temples throughout the day in gala dresses, make offerings of sandal wood to the eternal fire, and listen to discourses and scriptural texts exhorting them all to purity.

Khordad Sal, Sunday 9th, another great festival of the Parsis, in commemoration of the birthday of their Prophet Zoroaster.

Idd-Fitr, Sunday 9th, is a great Muslim festival. After a month of fasting in the month of Ramzan, the Muslims celebrate this day as the festival of breaking fast. They dress themselves in their gayest costumes, and early in the morning all roads lead to the Idgah or places of public prayer on the day of Idd. This huge Muslim congregation praying under the lead of a priest is a very impressive scene. After the prayers, the Muslims fraternize and disperse, spending the whole day in enjoyment and in feeding the poor.

October.

Dasehra, 16th, is a Hindu festival to celebrate the great victory of god-King Rama over the demon-King Ravana of Lanka (Ceylon). The day is observed in worship and large scale enactment of the drama of battle, burning of huge effigies of the demon-King Ravana, and firing of crackers.

November.

Dipavali or Divali, 4th and 5th, is almost the greatest of Hindu festivals, "feast of lights." It marks the beginning of winter, but is celebrated as the day of god-King Rama's return from war in the South to his capital in Ajyodhia (North) after an exile of 18 years. Whole cities, shops and all Hindu homes are illuminated, and the sight is often very impressive. This day is also a New Year Day for all Hindu merchants.

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